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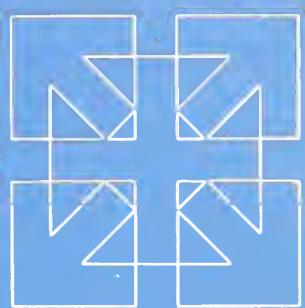


PITTSBURGH THEOLOGICAL SEMINARY

616 NORTH HIGHLAND AVENUE

PITTSBURGH, PENNSYLVANIA 15206

CATALOG 1971-1972



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## CONTENTS

1	Ministry, Community, and Seminary	4
2	Academic Programs	16
3	Admissions, Finances, and Procedures	32
4	Course Descriptions	44
5	Directories	78
	Index	83
	The Seminary Calendar	84

# 1

## MINISTRY, COMMUNITY, AND SEMINARY

### Ministry and Theological Education

Pittsburgh Theological Seminary is engaged in theological education which has as its aim the preparation of men and women for Christian ministry. This deceptively simple statement carries with it a multitude of problems and questions which are not easily resolved. For instance, there was a time when a consensus existed regarding the nature of ministry. That is, the vast majority of seminary students were preparing for the parish ministry. Presently, however, ministry is more widely understood as belonging to the whole Church, and ordained clergymen are seen as having a particular function within the broad range of the Church's ministries. Furthermore, the ordained ministry of the Church now encompasses many forms, even within the parish itself. The pattern of ministry is no longer predictable and thus preparation for ministry can no longer be uniform.

Changing ministries require flexible and imaginative forms of theological education. There is no one way to prepare for ministry because there is no one form which ministry takes. Curriculum is an obvious case in point. Pittsburgh Seminary's curriculum, "Free to

Learn," enables each student to devise a course of studies which is suitable for his particular plans for ministry.

Furthermore, it is not viable to assume that the period of formal academic studies can be separated from engagement in ministry, as if one were to spend three years "learning a trade" after which one applied his training. Correlations between theological studies and ministry can best be made when they coexist. This should be the pattern after the completion of degree work; it should also be a part of degree work itself. Field education thus becomes not merely an adjunct to seminary studies, but an integral part of them. Field education courses illustrate Pittsburgh Seminary's efforts to link academic work with experience of ministry. Naturally, such linkage involves more than the existence of several specialized courses, and the effort is extended to all phases of the Seminary's curriculum.

It is also clear that some forms of ministry may require insights and expertise beyond the Master of Divinity level. Specialized urban work, campus, hospital, and prison chaplaincies, university teaching, individual or group counseling in the parish, and many other min-



President William H. Kadel

istries are open in the Church. For many, special skills will be gained in continuing education outside of degree programs. For some, advanced degree work in a specialized field may be necessary. Therefore, Pittsburgh Seminary has developed a series of joint degree programs which lead to two degrees in four years. Many of the joint programs are conducted in conjunction with the University of Pittsburgh. The fields of social work, urban affairs, counseling, library science, and the traditional theological disciplines are covered.

The catalog is designed to show the ways in which Pittsburgh Seminary is striving to deal with issues of ministry and education for ministries.

### History

Pittsburgh Theological Seminary was created in 1959 by the consolidation of two institutions which had lived apart since 1825: Pittsburgh-Xenia Theological Seminary of the United Presbyterian Church of North America, and Western Theological Seminary of the Presbyterian Church in the United States of America. The union of the two denominations in 1958 led to the consolidation of the two seminaries which had existed together in Pittsburgh since 1930.

The history of Pittsburgh Seminary began with the founding of Service Seminary in 1794 by the Associate Presbytery of Pennsylvania. Prior to this time, the Presbytery had been dependent upon the supply of ministers sent out from Scotland. The Rev. John Anderson, D.D., was elected the first teacher of divinity and the school began with an enrollment of six students. Service Seminary later moved to Missouri and then to Ohio where it became the

Xenia Theological Seminary. This institution was merged in 1930 with a seminary founded in 1825 in Pittsburgh to form Pittsburgh-Xenia Theological Seminary. This institution was later augmented by the resources of Newburgh Seminary which was founded in New York City in 1805 by John Mitchell Mason.

Western Seminary, established legally in 1825 by the General Assembly of the Presbyterian Church, U.S.A., began with classical academies founded by Joseph Smith in 1785 and John McMillan in 1787 in Washington, Pennsylvania. It was indeed a "western" seminary in 1825, whose task was to furnish a ministry for the rapidly opening western territories along the Ohio River.

Since the consolidation, Pittsburgh Theological Seminary has been located in the East Liberty section of Pittsburgh on the campus previously occupied by Pittsburgh-Xenia Seminary.



## Pittsburgh

The City of Pittsburgh is the core of the nation's ninth largest metropolitan area. A major industrial and corporate headquarters city, it is beset with the social, economic, political, and racial problems which confront all large American cities. Pittsburgh's problems are acute and typical of the urban malaise. Declining population, shrinking tax base, pollution, rising crime rate, community friction are only some of the factors which compose the crisis.

The ironies and tragedies of the cities are all apparent in Pittsburgh. A pioneer in urban renewal, Pittsburgh has been known for twenty years as "The Renaissance City." What was once a crumbling collection of ancient buildings and factories is now "The Golden Triangle," a center city of gleaming skyscrapers and pleasant parks. But there is another face to urban renewal. Since the beginning of the renaissance, Pittsburgh has lost more low- and moderate-income homes than were built. Existing housing is old: over 60% of the homes in the city were built before 1920. A large percentage of housing units is classified as deteriorating or dilapidated.

Cultural opportunities are plentiful in Pittsburgh. An outstanding Symphony Orchestra, several major art collections, theater, opera, major league sports, and other cultural and recreational facilities are an important part of the city's life. Five major colleges and universities are located in Pittsburgh: The University of Pittsburgh, Carnegie-Mellon University, Duquesne University, Chatham College, and Carlow College. Numerous other educational facilities are also located in the area.

Pittsburgh Theological Seminary is a part of the city. The school is not a detached observer;



neither does it pretend to be at the center of all efforts to solve the urban crisis. It is a part of the city and so is in continual encounter with the city. Seminary students live in Pittsburgh and become aware of its tragedies and joys firsthand. Their responses then become the responses of the city dweller, not the outsider.

The resources of Pittsburgh for theological education are great. Pittsburgh Seminary seeks to employ those resources effectively, and to be itself a resource for the city.

### East Liberty

Pittsburgh is divided into many sections and communities by the rivers, hills, and valleys of the area. The campus of Pittsburgh Theological



Seminary is located in one of these sections, East Liberty. The face of the community has changed radically in recent years. An urban redevelopment plan has changed a cluttered business district into a pleasant system of malls and shopping centers. Many of the old, decaying houses have been replaced by new low- and middle-income housing units. Such physical improvements have created all of the familiar problems of displacement and disruption, however.

The problems of East Liberty have not been ignored. Numerous groups, some church-related such as the East End Co-operative Ministry, are involved in working for a just community. Students and other members of the Seminary community work with groups and agencies in East Liberty on a variety of programs, for the Seminary is a part of East Liberty.

## Association With Other Institutions

### *The Center for Pastoral Studies*

The Center for Pastoral Studies, founded in 1968, is located on the Pittsburgh Seminary campus and is staffed, in part, by Seminary personnel. The program of the Center, directed by Professor Neil R. Paylor, is two-fold.

**Counseling and Consultation Program:** The Center for Pastoral Studies offers a resource to which clergymen may refer themselves, their families, and their parishioners for ongoing pastoral counseling. In addition, the Center provides consultation services for clergy who may seek advice in handling a counseling situation.

**Training Program:** The Center for Pastoral Studies conducts eight-week and thirty-week training courses for clergy. The eight-week case seminars are designed to help clergy deal with a limited range of pastoral problems confronted in their parishes. The thirty-week course equips a minister for dealing with a broad range of pastoral concerns by means of weekly lectures, small case seminars with psychiatric and pastoral consultants, and small groups in which he can discuss his own interpersonal and professional problems.

### *St. Francis Seminary and St. Vincent Seminary*

Pittsburgh Theological Seminary cooperates on several levels with St. Francis Seminary and St. Vincent Seminary, two Roman Catholic schools located near Pittsburgh. Joint seminars, faculty exchange, and cooperative continuing education programs have characterized the cordial relationship between Pittsburgh Seminary and these institutions.

### *The University of Pittsburgh*

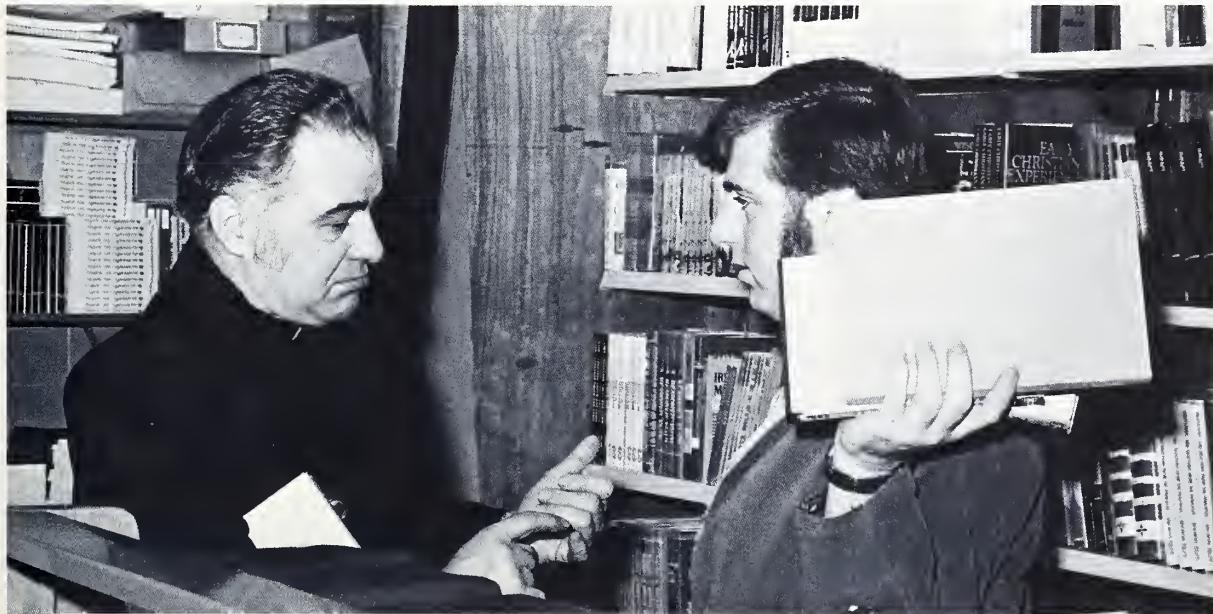
Pittsburgh Seminary conducts four joint degree programs and two cooperative degree programs with the University of Pittsburgh. All of these are described in detail in the section of the catalog on "Academic Programs."

### *The American Schools of Oriental Research*

Pittsburgh Theological Seminary is associated with the American Schools of Oriental Research. This corporation is involved in archaeological research in the Middle East. Most of the work has been concentrated in Palestine and in Iraq, with schools being maintained in Jerusalem, Amman, and Bagdad. Pittsburgh Seminary since 1924 has been an active participant in numerous field projects in cooperation with the American School of Oriental Research.

### *Arsenal Family and Children's Center*

The Arsenal Family and Children's Center came into being in 1952 as a reflection of a Commonwealth mandate to the Western Psychiatric Institute and Clinic to "deal with the mental hygiene of the normal child in the way of study and training in order that there may be a program of prevention of mental and nervous disorders as a result of giving children the proper background and training that will prevent such disorders." Following its inception the Arsenal has grown and developed into a unique "field laboratory" for the depth psychological study of children and their families as well as a "field laboratory" on how to observe children and families, thereby contributing to the education and training of men and women working in a variety of disciplines including ministry.



## The Campus

The Pittsburgh Theological Seminary campus is located in the East Liberty section of Pittsburgh. The major portion of the thirteen-acre campus was once the estate of H. Lee Mason, Jr. The buildings, almost all of which have been built since 1955, are of American Colonial design.

### Academic Buildings

*George A. Long Administration Building* is the focal point of campus life. In addition to administrative offices, the building contains some faculty offices, lecture and seminar rooms, the student center, the bookstore, an audio and video tape center, the Bible Lands Museum, and a large lounge.

*Clifford E. Barbour Library* houses a collection of over 150,000 volumes. Four open stack areas include 103 desk carrels which may be reserved by M.Div., M.R.E., and M.Ed. students. In addition, thirteen enclosed typing carrels which allow greater privacy for research work are available for Th.M. and Ph.D. students. Twenty research study rooms provide ideal conditions in which faculty, visiting scholars, and graduate students may pursue scholarly research. Reading rooms and lounges are informally placed throughout the building. Facilities are also available for seminars, small conferences, microfilm reading, audio-visual work, and music listening. Many special collections, which are listed elsewhere, are housed in Barbour Library.

*Hicks Family Memorial Chapel*, a multi-purpose building, is the newest structure on the Seminary campus. The community gathers for worship throughout the week in the sanctuary, which is also suitable for larger congrega-

tions. Hicks Chapel is also the location of the Center for Pastoral Studies, and a large theater-auditorium which is ideal for conferences. Some faculty offices and the choir facilities are also situated in Hicks Chapel.

### Housing for Single Students

*John McNaugher Memorial Hall*, the Seminary's original dormitory, now serves a variety of purposes. One wing houses single women students, while another contains faculty offices. Attached to McNaugher Hall is the dining facility which consists of three dining halls and a modern kitchen.



*George C. Fisher Memorial Hall* accommodates eighty men in single rooms. Six apartments for married students are also located on the ground floor of the building. Fisher Hall has student lounges on each floor in addition to a game room and a snack room on the ground floor.

#### *Housing for Married Students*

*Samuel A. Fulton Memorial Hall* provides eighteen efficiency and twenty-one one-bedroom apartments. Each unit includes a kitchenette, a bath, and a storage locker in the

basement. These apartments are fully furnished and include an electric stove and refrigerator. Laundry facilities (coin-meter) are located in the basement.

*The Highlander* contains seventeen one-bedroom and six two-bedroom units. Each apartment includes a living room, kitchen, bath, and storage locker. Apartments in the Highlander are unfurnished, although all kitchens are equipped with electric stoves and refrigerators. Laundry facilities (coin-meter) are located in the basement.





*Anderson Hall* includes six two-bedroom and six three-bedroom apartments, each of which has a living room, a kitchen, and a storage locker. Although the units are unfurnished they are all equipped with an electric stove and refrigerator as well as wall-to-wall carpeting. Laundry facilities (coin-meter) are located in the basement.

*McMillan Hall*, together with *Anderson Hall* and *The Highlander*, forms a quadrangle which encloses a play area for children. One four-bedroom, three three-bedroom, twelve two-bedroom, and three one-bedroom apartments are enclosed within the building. As in *Anderson Hall*, the units are unfurnished but are equipped with electric stoves and refrigerators and wall-to-wall carpeting. Laundry facilities

(coin meter) are also located in the basement. A large community room is located on the ground level of *McMillan Hall*. The community room is used as a day-care center for preschool children throughout the school year.

*The Sheridan Apartments* are six unfurnished units, each of which consists of living room, kitchen and one or two bedrooms. Each apartment is equipped with an electric stove and refrigerator, and laundry facilities (coin-meter) are located in the basement.

Life for married students and their families is pleasant and comfortable. Rents are well below commercial rates, shops and stores are within walking distance, public transportation is available at the Seminary gate, and good schools are nearby for children of all ages.

## The Bible Lands Museum

Pittsburgh Theological Seminary has an outstanding list of accomplishments in archaeological research of biblical times in ancient Palestine. Initiated by Professor M. G. Kyle as early as 1924, it has been carried on by Professors James L. Kelso, Howard M. Jamieson, Jr., and Paul W. Lapp. In conjunction with the American School of Oriental Research in Jerusalem, excavations were carried on at Bab edh-Dhra, Tell Beit Mirsim, Bethel, New Testament Jericho and Nitla, and most recently Gibeah of Saul and Tell er-Rumeith (probably Ramoth Gilead of the Old Testament). With the Carnegie Museum and the Department of Antiquities of Israel, Pittsburgh Seminary has also excavated at Ashdod.

Much of the Seminary's share of the antiquities excavated in the digs is now in the Bible Lands Museum, located in the George A. Long Administration Building. The museum is used as a research and teaching facility in the Seminary program. Objects in the Bible Lands Museum illustrate the way of life of the people of Palestine and so are of great value for understanding and interpretation. The pottery is an excellent representation of that used throughout biblical times in Palestine, and can be used by the student to learn and study the development of form and workmanship.

One of the important collections consists of pottery and artifacts from the excavations at Tell Beit Mirsim in 1926, 1928, 1930, and 1932. It was from his stratigraphical excavation at this site that W. F. Albright developed the use of pottery as the standard tool for Palestinian chronology. The museum's collection is invaluable for research and as a record of this work.

Life in biblical times is vividly displayed in the museum by finds from J. L. Kelso's work at Bethel in 1934, 1954, 1957, and 1960, and at New Testament Jericho and Nitla in 1950. A pottery display from recent excavations at Ashdod illustrates pottery usage in the Philistine plain from about 1400 B.C. to A.D. 500.

A chronological display of pottery shows the development of Palestinian forms from Early Bronze to Hellenistic times (about 3200 B.C. to 100 B.C.). There are sherd collections available for study from recent excavations at Beth-Zur and Balatah (biblical Shechem). Some of these, like the Tell Beit Mirsim collection, can be used along with the excavation publications for reference.



With a precise knowledge of ceramic chronology it is possible for an archaeologist to closely date the layers from which artifacts, buildings, and other finds come. If these can be closely dated, they can be tied down historically; they can be said to illustrate a specific biblical period. A precise understanding of the chronology of the pottery of Palestine is essential if archaeology is to contribute to our understanding of the history of Palestine and our knowledge of the Bible. Thus, the Bible Lands Museum plays an integral part in biblical studies at Pittsburgh Theological Seminary.

### **Special Collections and Displays**

Special collections and displays augment the book resources of Barbour Library.

*The John M. Mason Memorial Collection.* The research area of the library contains this priceless collection of classical theological works dating from the Reformation period.

*The James Warrington Collection of Hymnology.* Several thousand valuable hymn and psalm books which came from the estate of James Warrington of Philadelphia provide research materials for scholars of American and English hymnody.

*The Nina S. Brittain Collection.* An endowed fund established by Frank J. Brittain, Esq. which is used for the purchase of theological works which are known as the Nina S. Brittain Collection.

*The Clarence J. Williamson Church History Collection.* An endowed fund established in memory of Clarence J. Williamson, for eighteen years Professor of Church History and Government at Pittsburgh Seminary, is used for the purchase of books in church history and closely related subjects.

*Historical Collections.* The archive room of Barbour Library contains Minutes and other records of Associate, Associate Reformed, and United Presbyterian congregations, presbyteries, synods, and general assemblies. Barbour Library is also the depository for the Upper Ohio Valley Historical Society and for Pittsburgh Presbytery of the United Presbyterian Church in the U.S.A.

On display in the Main Floor exhibit area are the desk and chair of Dr. Karl Barth, Basel, Switzerland, presented to Pittsburgh Seminary by Dr. Barth in 1964. Accompanying the desk at which Dr. Barth wrote his theological treatises from 1922 is an autographed copy of his *Kirchliche Dogmatische I/1*.

### **Governance**

Seminary governance, the function of decision and policy making, and the organization of various constituencies within the institution, is a complex and fluid issue. Recent events in higher education have brought to the forefront the specific question of the ways in which students might appropriately participate in decisions which affect them. Pittsburgh Seminary does not claim to have resolved the issues. For over a year, a committee consisting of representatives from the Board of Directors, administration, faculty, and student body has been meeting regularly to discuss and propose extensive revision in the Seminary Constitution and By-Laws.

The work of the committee is not yet complete and so the present period is necessarily one in which numerous temporary and interim arrangements have been made. A concise yet comprehensive description of the existing situ-



ation is difficult to achieve, but some broad lines of development are clear.

Pittsburgh Seminary's Constitution stipulates that the Board of Directors is the governing body of the institution. Subject to the supervision of the President of the Seminary and the Board of Directors, the faculty formulates the curriculum and directs the entire educational program of the school. A Committee of Full Professors has several special responsibilities within the faculty's sphere.

Much of the faculty's work is done within its divisions and committees. The divisions (Biblical Studies, History and Theology, and Church and Ministry) are responsible for course offerings and faculty assignments. The committees (Admissions and Standings, Church and Society, Continuing Education, Convocation and Worship, Curriculum, Library, Book Store, and Editorial) are constituted by the faculty to consider and act upon issues which concern the life of the Seminary.

For many years, a parallel structure of student committees existed, sometimes meeting separately and sometimes being invited to sit with the faculty committee. Recently, faculty and student committees have met jointly on a regular basis. In addition, the faculty has declared that all meetings of the faculty and its divisions and committees are open to all students, and that students may have time on the docket. Students are also full members of faculty and administration search committees.

While interim arrangements are not wholly satisfactory, Pittsburgh Seminary is working to achieve a new form of governance which will provide for an equitable involvement of all constituent groups within the community.

# 2

## ACADEMIC PROGRAMS

### **The Master of Divinity Degree**

Studies leading to the Master of Divinity degree are designed to prepare men and women for varied forms of the Church's ministry and for further graduate study in the theological disciplines.

#### *Free to Learn: the Curriculum at Pittsburgh Seminary*

Pittsburgh Seminary's Master of Divinity curriculum gives each student freedom to plan his studies in light of his own background and his own aims. The curriculum is a free elective plan. No courses are required, with the exception of Greek and Hebrew which are essential tools for theological work. Furthermore, there are no formal prerequisites, for this could be merely another way of regimenting studies. Each student is free to study what he needs to study when he wants to study it.

About fifty courses are offered each semester. How can a student, particularly a first-year student, select four courses from such a wide choice? Two advisors, one faculty member and one senior student, assist each new student. The advisors are able to give him information about the courses offered, to guide

him toward courses which may be taken for credit at area universities, and to assist him in the designing of his overall plan of studies. The final responsibility for course selection lies with the individual, however, and approval of the advisors is not required.

Courses offered at Pittsburgh Seminary fall into three divisions: (1) Biblical Studies, which includes work in biblical history, literature, and theology, (2) History and Theology, comprising study in church history, the history of theology, and systematic theology, and (3) Church and Ministry which encompasses ethics, preaching, counseling, Christian Education, contemporary literature, drama, and other fields. In order to insure that a student's work does not become too narrow, he must do at least fifteen hours of work (five three-hour courses) in each division. However, he is free to choose the courses he wishes to take within each division.

#### *Getting Into the Curriculum*

The curriculum is designed so that a student can begin his studies in a given area, such as systematic theology, at more than one point. For example, in systematic theology four "introductory" level courses are offered each

year. Each of these courses approaches theology from a different perspective. One course focuses on contemporary issues in theology, while a second deals with the resources and skills necessary to the theological discipline. Another course examines the presuppositions and structure of several theological systems, and still another deals with the ways in which theological concerns are brought to bear on contemporary social and cultural concerns. There is no "one way" to start the study of theology. One of these approaches may be best for one student, but not for another. Only the student himself can decide.

Similar diversity is provided in each of the three divisions. Thus a student can begin his work in an area at the point which most concerns him. Furthermore, a student who has a special interest in one area of the curriculum is able to enter his graduate work at that place. For instance, a student who is deeply concerned with ethical problems is able to begin his theological studies in this field.

Introductory level courses are offered, but are not formal prerequisites to advanced work. If a student has taken religious studies courses in college, there is no reason for him to repeat such work in seminary. He is free to build upon his undergraduate work by moving directly into more specialized study. However, if a student has done no previous academic work in a given field, it may be wise for him to elect an introductory course.

### **Independent Study**

Independent study is encouraged at Pittsburgh Seminary, and may be undertaken as early as the first semester. Students are free at any time to work on issues which capture their

interest. Independent study involves close tutorial work with a member of the faculty. In periodic meetings, the faculty member can guide, question, and encourage the student. Independent study should not imply isolation, however. Interaction with others, whether faculty or students, is vital.

Seminars provide the occasion for students who are grappling with an issue to confront each other with challenges and new ideas. It is for this reason that seminars rather than lectures are the norm at Pittsburgh Seminary. Independent study and seminars are complementary ways of searching for answers to questions, and each student is free to determine which approach is best for him on a given issue.

### **Non-Theological Study**

Pittsburgh Seminary offers a number of joint degree programs with the University of Pittsburgh in the fields of social work, urban affairs, education, and library science as well as the M.Div./Th.M. sequence within the Seminary itself. The freedom of the Seminary's curriculum facilitates the operation of these programs.

Students who do not wish to enter the joint degree program but do want to examine issues in politics, literature, sociology, and other disciplines may take graduate courses at several area colleges and universities for credit at the Seminary.

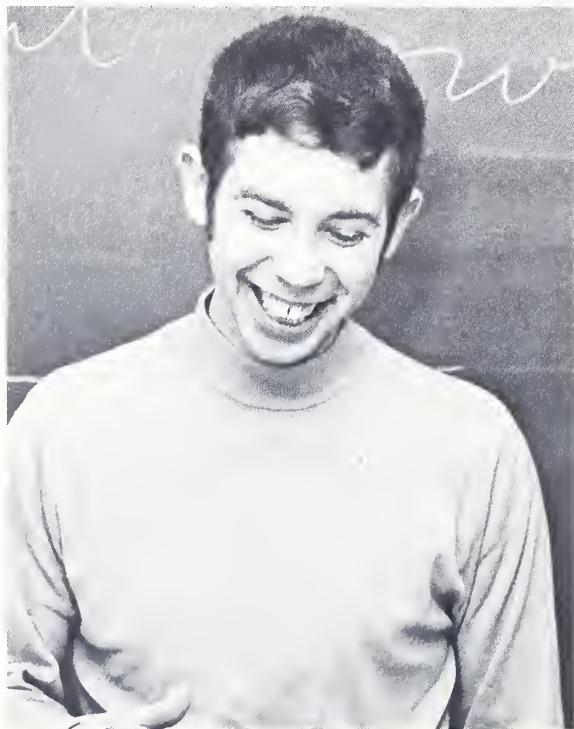
### **You Are Free To Learn**

You are an individual with your own background, interests, and purpose. At Pittsburgh Seminary you are free to design your own program of studies. The entire range of course offerings is open to you, and you are able to

engage in independent research and university study. Metropolitan Pittsburgh offers many field education opportunities from which you may choose in light of your concerns. Pittsburgh Seminary's curriculum sets you free to learn.

### **The Master of Education Degree**

The M.Ed. course of study in religious education is a cooperative program conducted by Pittsburgh Theological Seminary and the School of Education of the University of Pittsburgh. Its aim is to provide depth, understanding, and technical skills in the field of education which will prepare persons for work in local churches or religious agencies.



The degree is conferred by the University upon the completion of a course of study which will include approximately thirty-six hours of course work divided between the University and the Seminary, normally eighteen hours at each institution, but not less than twelve at the Seminary. The course of study will be determined in conjunction with advisors and will be tailored to meet the student's vocational aims in light of his previous academic experience. All students will be expected to meet the basic course requirements at the School of Education, however.

Ordinarily, the student's University courses will include studies in the general history and philosophy of education, educational research, and religious education. In addition, students may take some course work in areas such as: urban education, comparative or international education, and elementary or secondary education. The entire range of course offerings at the Seminary is open to the student, including work in Christian education.

Inquiries regarding the School of Education and requests for catalogs should be addressed to: Dr. David E. Engel, Department of Foundations of Education, University of Pittsburgh, Pittsburgh, Pennsylvania 15213.

### **The Master of Divinity/Master of Social Work Joint Degree Program**

Theology and social work share many attributes. Currently, many churches and specialized ministries are involving themselves in the improvement of the human condition along lines paralleling social work efforts. Interest in pastoral counseling and family education is high, involvement in neighborhood and community work is increasing, and the Church is



making some contribution to civil rights and anti-poverty programs. Many clergymen and theological students want to gain the insights and skills provided by social work education in addition to their theological studies.

In the past, a student with such a career interest had to enroll in a theological seminary and upon graduation then register in a school of social work; or some students acquired social work degrees first and then succeeded to church work; others have been thwarted by the separateness of education for these two related fields, and did the best they could. To acquire both an M.Div. and an M.S.W. has usually taken five years.

To encourage and to equip young people to engage in social work both in and out of the church, and to provide the opportunity for

social work students who feel a call to practice within a church setting, the Pittsburgh Theological Seminary and the University of Pittsburgh Graduate School of Social Work have developed a program offering a joint degree, that is, an M.Div/M.S.W.

This joint effort enables students to receive both the M.Div. and the M.S.W. in four years of post baccalaureate study instead of the usual five. Nevertheless, the joint program provides a full course of study in both theology and social work. This result is effected by equating certain courses now taught in both schools, by making provision for courses taken in one school to count as electives in the other, and by developing specialized field placements.

Candidates for the joint degree who enter the program through the Seminary will concentrate on theological studies during the first two years. The third and fourth years will be spent predominantly at the School of Social Work, but one course per semester will be taken at the Seminary. Should a student elect to terminate the joint program before its completion and seek only one degree, he will be required to complete all of the work ordinarily required for that degree.

#### *The Master of Social Work Degree Program*

The Master of Divinity curriculum is described elsewhere in the catalog. The Master of Social Work curriculum is founded on the interaction of two kinds of learning, academic work and field instruction. Course work and seminars at the University focus on the following areas, which constitute the core curriculum: Human Behavior and Social Environment, Social Work Practice, Social Welfare Policy and Services, Research, and Integrative Seminars. Field Placement is integrated with course work so that the student takes theory into the field, experiments with it, brings it back to class for discussion, and illuminates it again in the field.

The curriculum provides for the possibility of specialization in one of five areas, although these specializations are in no sense exclusive of one another. These specialization sequences are:

1. The Social Casework Sequence. Social casework is practiced in a wide range of settings. While the training is generic, the fields which students may select include child welfare, family, medical, school,

and psychiatric casework, and the field of corrections.

2. The Social Group Work Sequence. Group work is an opportunity to guide (and often to create) collective experience. It is supportive, when the group has no special problems, and therapeutic when it does. Group work students, in addition to courses in group dynamics and techniques, take some casework instruction and may incorporate some community work in their curriculum.
3. The Community Organization Sequence. Community work is, essentially, planned community change set in motion by citizen groups aware of a common stake in correcting a social ill, or in meeting a community need. Education for community work draws heavily on the behavioral sciences and embraces such subjects as community problem-solving, principles of welfare planning, techniques of developing citizen participation, and techniques of promotion and education.
4. The Research Sequence. Imaginative research is required if social work is to remain responsive to rapidly changing social needs. The Research Sequence combines core courses in social work practice with study in research methods, statistics, sociological theory, and related behavioral science subjects.
5. The Social Welfare Administration Sequence. The field of social welfare requires an increasing number of personnel interested and skilled in the administration of public and private welfare agencies. Students combine core courses in

social work with a curriculum of administrative content in various graduate schools within the University.

Inquiries regarding the Graduate School of Social Work and requests for Social Work catalogs should be addressed to: Director of Admissions, Graduate School of Social Work, University of Pittsburgh, Pittsburgh, Pennsylvania 15213.

**The Master of Divinity/  
Master of Urban and Regional Planning**

**The Master of Divinity/  
Master of Public Administration**

**Joint Degree Programs**

Pittsburgh Theological Seminary and the Graduate School of Public and International Affairs (GSPIA) of the University of Pittsburgh have established two joint degree programs in order to give Seminary students insight into and competence in urban problems. The joint degree programs are designed to prepare persons for urban parish ministry as well as specialized urban ministries. The programs may also be of interest to students who wish to gain particular urban awareness and skills.

Normally, a student will take five semesters of work at the Seminary. In his sixth semester, he will embark upon eight months of field work under the supervision of the GSPIA faculty in an urban professional area. Every attempt will be made to suit field work to the interests of the student. During this semester and through the summer he may take as many as two courses at either school. In the fourth year he will spend all of his time at GSPIA. Interchange of course credit enables the student to complete requirements for both de-



grees in four years. Should a student elect to terminate the joint program before its completion and seek only one degree, he will be required to complete all of the work ordinarily required for that degree.

Programs at GSPIA provide for the possibility of specialization in several areas, although these specializations are in no sense exclusive of one another.

**Master's Programs at the Graduate School  
of Public and International Affairs**

The Master of Divinity curriculum is described elsewhere in the catalog. Programs at GSPIA are all professional in character and emphasize the analysis and solution of urban problems in different cultural environments. Closely related to all programs in the Department of Urban Affairs are curricula in other departments, centers, and schools.



### *Master of Urban and Regional Planning*

Planners are concerned with the forces that influence the growth and development of cities and regions, and with the formulation and design of plans and policies which will meet the requisites of urban society. Two primary elements are stressed within the program: (1) knowledge of the process of urban change taking into account the interaction of social, economic, and physical aspects and the interrelations among facilities and services within urban areas; and (2) knowledge of the interrelated processes of planning, policy formulation, decision making, and program implementation. Courses designed for these purposes and in appropriate methodologies form the heart of the program. In addition, students may achieve some specialization in areas of interest such as:

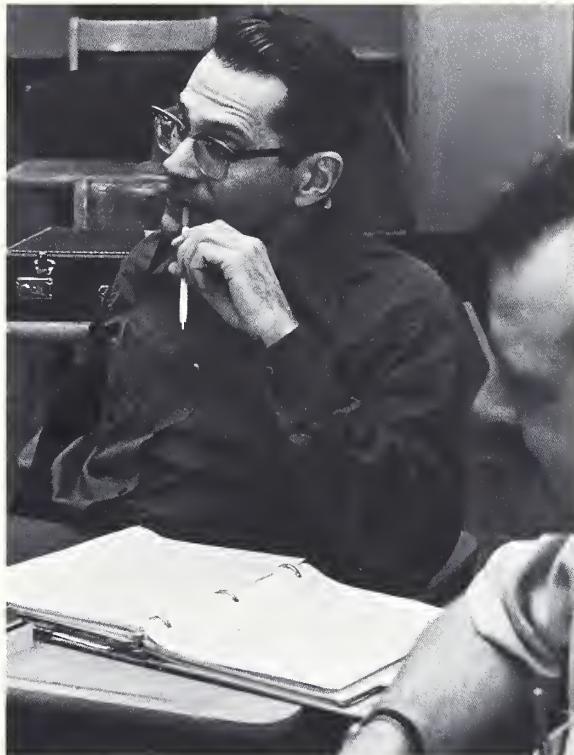
1. Community Policies Planning. The student may take specialized courses such as urban community development, citizen participation, urban race dynamics, public health, and human resources.
2. Urban Environmental Planning. The student may take specialized courses in graphic communication, visual analysis, land planning, and development controls.
3. Urban Organization Planning. The student may take specialized courses emphasizing organizational function and intergovernmental relations, legislation, coordination, and management.

Other areas of specialization are also available in the M.U.R.P. degree program.

### *Master of Public Administration*

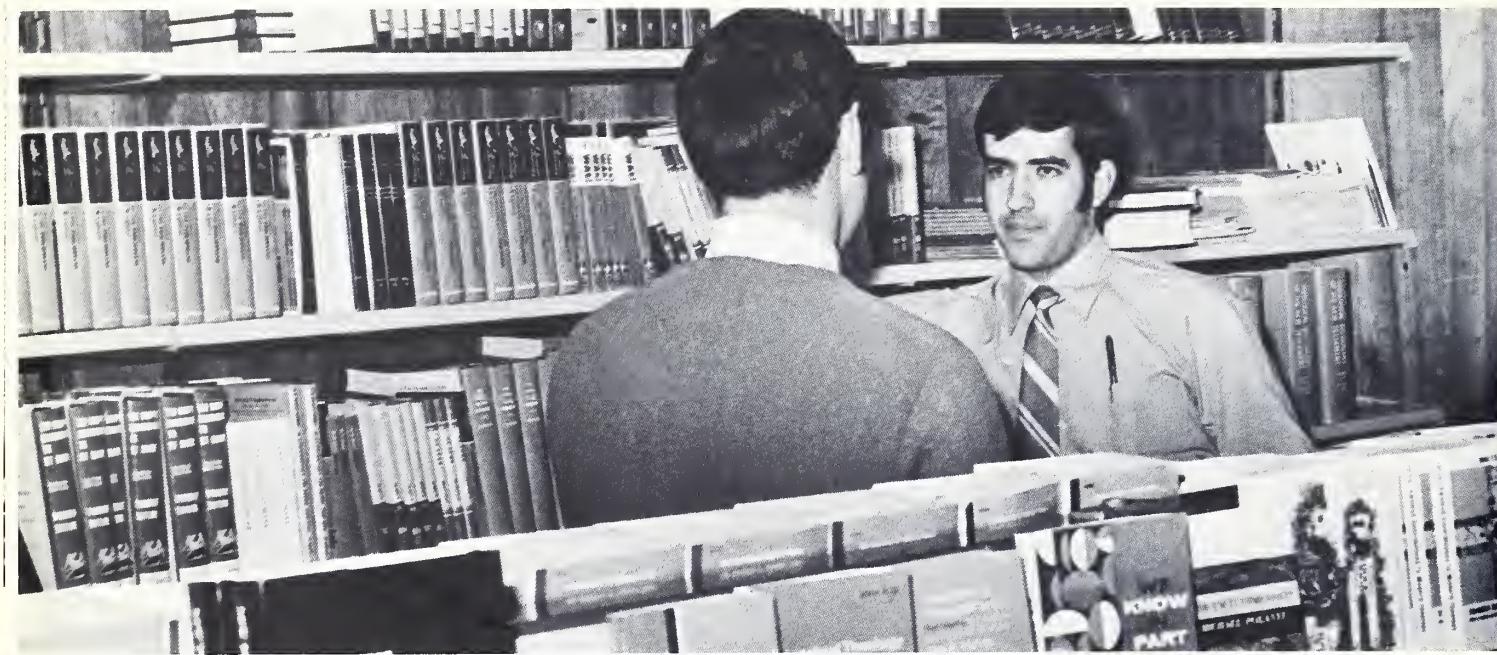
This degree offers specializations in four distinct areas of urban studies:

1. Urban Development and Renewal. The curriculum focuses on the methods for bringing about change in the physical environment of inner cities through the proper balancing of social, economic, and political objectives. It is directed toward the elimination of slums and causes of blight and is concerned with the development of new towns and cities as well as the renewal of existing ones.
2. Urban Community Development. The curriculum concentrates on preparing persons to search out the causes of urban social and economic ills, to plan and develop community action and other socially oriented programs, and to evaluate and administer action proposals. The Department of Urban Affairs has expanded multi-disciplinary and action-oriented course work in this field. The Graduate School of Social Work cooperates in this program, and several courses are offered jointly.
3. Metropolitan Studies. The most striking and complicating aspect of world-wide urbanization is the growth of metropolitan regions. The program in Metropolitan Studies has as one of its central objectives the conversion of existing knowledge into terms that are meaningful for the solution of specific urban problems. Concentrated attention is given to research and problem-solving methodologies relevant to metropolitan development and the provision of essential services, conveniences, and cultural resources.
4. Urban Executive Management. With the growth of cities and expansion of their



services and facilities, the demand for professionally educated administrators is great. The Urban Executive management program is built around three types of subject matter: (1) analysis and problem solving; (2) processes of urban development and change; and (3) executive management and the administration of urban services.

Inquiries regarding the Graduate School of Public and International Affairs and requests for catalogs should be addressed to: Dr. Clifford Ham, Graduate School of Public and International Affairs, University of Pittsburgh, Pittsburgh, Pennsylvania 15213.



### **The Master of Divinity/ Master of Library Science Joint Degree Program**

Pittsburgh Theological Seminary and the Graduate School of Library and Information Sciences of the University of Pittsburgh have established a joint program to train men and women in theological librarianship. The program, designed to be completed in four academic years culminates in two degrees, the M.Div. and the M.L.S. This result is effected by allowing courses in one school to be taken as electives in the other.

Normally, a student will take five semesters of work at the Seminary. The final three semesters will be spent at the University, but will include the following specialized courses in theological librarianship which will be taught

by Seminary faculty: Resources in the Theological Library, Bibliographical Approach to Problems Pertaining to Christian Origins, and Critique of Sources. Should a student elect to terminate the joint program before its completion and seek only one degree, he will be required to complete all of the work ordinarily required for that degree.

#### *The Master of Library Science Degree program*

The Master of Divinity curriculum is described elsewhere in the catalog. The Graduate School of Library and Information Sciences offers an integrated program of studies to prepare students for a broad range of positions in the library, educational communication, and information service profes-

sions. The School consists of two academic departments:

1. The Department of Library Science. The Department has responsibility for research and instruction in the fundamental concepts and applications of librarianship.
2. The Department of Information and Communication Science. The Department is the culmination of the School's increasing commitment to teaching and research in information/communication science courses as a vital area of professional study in modern librarianship.

The division of departments does not imply that two different degrees are awarded. Rather it indicates possible fields of concentration beyond the core courses required for the degree.

Inquiries regarding the Graduate School of Library and Information Sciences and requests for catalogs should be addressed to: Dean Harold Lancour, Graduate School of Library and Information Sciences, University of Pittsburgh, Pittsburgh, Pennsylvania 15213.

### **The Master of Theology Degree**

The Th.M. degree represents a strong program of graduate education. The program is offered to benefit pastors who wish to deepen their ministry, as well as to help prepare candidates for specialized ministries. It is designed in the interest of developing an increasingly learned and relevant ministry. The degree is awarded upon the fulfillment of requirements under a variety of options. The program may be undertaken in sequence with the M.Div. degree curriculum, or as a post-M.Div. option.

Normally, the Th.M. is considered as a terminal degree. Thus, it provides an opportunity for further academic work beyond the M.Div. for those students who do not wish to pursue doctoral studies. The Th.M. is not a step toward the Ph.D. but work in the Th.M. program may occasionally be recommended to a student in order to prepare him for preliminary exams in the Ph.D. program offered by the Seminary and the University of Pittsburgh.

#### *The M.Div./Th.M. Sequence*

Students enrolled in the program at Pittsburgh Theological Seminary may, at the end of their middle (second) year, apply for admission as candidates for both an M.Div. and Th.M. degree. This sequence requires one year of study beyond the normal three-year program, but candidates accepted for the program may utilize their third and fourth years as a unit within which to correlate the completion of the requirements of both the M.Div. and the Th.M. degrees. The emphasis is upon independent study, and this program enables each candidate to work out his plan of study with a high degree of freedom and to adopt a sequence in his required and elective course work which best serves his interests.

#### *The Post-M.Div. Course*

Those already holding an M.Div. degree or its equivalent from an accredited seminary may apply for admission to the Th.M. degree program. It is possible for a candidate to fulfill the course requirements for the degree in one to three years of study depending upon whether he undertakes his program on a full-time or a part-time basis.

### **General Requirements**

A reading knowledge of at least one foreign language is required of candidates in all the Th.M. options. Candidates may choose the language on which they will be examined from among the following: Hebrew, Greek, Latin, French, and German. The program faculties may designate for a candidate which of these languages shall be required of him or may require an additional foreign language in view of his special interest or thesis topic.

Candidates will be assigned appropriate faculty advisors who will be available for consultation early in their programs. When a candidate is ready to begin his thesis work, a thesis committee will be appointed to provide counsel as he fulfills that requirement. The statute of limitations is four academic years from the date of matriculation for candidates entering the program at the beginning of the M.Div. senior year, and three academic years from the date of matriculation for all other candidates.

### **Specialization Options**

I. *Biblical Studies.* The Master of Theology degree in Biblical Studies covers both Testaments. While the thesis may concentrate on one Testament, the course work is designed to provide a certain degree of qualification in the whole field.

#### **A. Course requirements:**

Four courses are required. Candidates may elect further courses at the Ph.D. level, although this is not required.

1. All candidates will take M081 and M082, Selected Problems in Biblical Theology.

2. Candidates in Old Testament will also take M016, History, Cultures, and Religions of the Ancient Near East and a Master's level course in Hebrew exegesis.
3. Candidates in New Testament will also take M116, History and Literature of New Testament Times and a Master's level course in Greek exegesis.

#### **B. Languages:**

1. Candidates specializing in Old Testament Studies must demonstrate special proficiency in Hebrew and a more modest proficiency in Greek. Those who have such proficiency in Hebrew when they enter the program will be encouraged to study Aramaic or Ugaritic.
2. Candidates specializing in New Testament Studies must demonstrate special proficiency in Greek and a more modest proficiency in Hebrew. Those having such proficiency in Greek when they enter the program will be encouraged to do additional study in the Septuagint.
3. The Biblical Studies faculty may require a reading knowledge of an additional language if, in its judgment, a candidate's study program or thesis preparation demands it.

#### **C. Thesis:**

A thesis on a subject approved by the program faculty is to be prepared and submitted. The candidate must also sustain an oral examination on his thesis.



## II. History and Theology

A. Course Requirements: A total of four courses is required in this program, the courses to be selected by the student from a list designated by the division each academic year. This list may include certain Ph.D. elective courses in strict accordance with the principles laid down by the American Association of Theological Schools for doctoral programs guaranteeing high excellence of graduate standards.

Certain advanced courses will also be included. Where possible the program for each student is adapted to his background, interests, and thesis orientation. It is suggested that each candidate plan his program in consultation with his faculty adviser.

B. Language:

The History-Theology faculty may designate which language may be required and may require a reading knowledge of an additional language if the candidate's program of study and/or his thesis preparation demands it. Candidates will be advised in this matter upon entering the program.

C. Thesis:

A thesis on a subject approved by the program faculty is to be prepared and submitted. The candidate must also sustain an oral examination on his thesis.

III. Advanced Pastoral Studies. The Program for Advanced Pastoral Studies is designed to help students to know themselves better; to understand and become sensitive to interpersonal relationships; to be familiar with group process; to become involved in creative dialogue between theological studies and the social sciences; and to see more clearly the resources of the Christian church for health at the various levels.

The faculty teaching in this program is composed of Seminary personnel and members of several faculties of the University of Pittsburgh, including the Medical School, the Graduate School of Social Work, and the Department of Speech.

- A. Course requirements:  
Four courses and three practica are required:  
M911, Developmental Theory of Personality  
M912, Group Process  
M932, Theology and Psychology  
M941, The Socio-Cultural Environment  
M946, Counseling Seminar (two semesters)  
M947, Practicum with Children
- B. Language:  
The A.P.S. faculty may designate which of the languages is to be required, or may require a reading knowledge of an additional language if the study program or thesis subject makes it necessary.
- C. Clinical Training:  
A six weeks' course in an approved clinical training program will be required before graduation. It is recommended that it be taken previous to admission.
- D. Thesis:  
A thesis or research project on a subject approved by the program faculty is to be prepared and submitted. The candidate must also sustain an oral examination on his thesis or research project.

### The Doctor of Philosophy Degree

The University of Pittsburgh and the Pittsburgh Theological Seminary have a cooperative graduate program in the study of religion. Interdisciplinary in character, the program draws upon the resources of both institutions

and leads to the Ph.D. degree awarded by the University of Pittsburgh.

The aim of the program is to foster interdisciplinary, creative study in biblical, historical, and theological fields, broadly conceived. To this end the student is encouraged to move beyond the necessary preliminary steps as quickly as possible in independent research in his own special area and to the writing of a dissertation which is deemed by the joint faculty to be a contribution to human knowledge. A second and no less important aim is to engage the student, if possible, in actual teaching and research assistance, under the direction of the faculty. The number of candidates will be deliberately limited to afford close supervision by the directing professors.

### The Doctoral Program

#### A. Courses:

Each student is expected to complete a minimum of 16 courses or equivalent units of graduate work for the Ph.D. degree. These courses should be distributed as follows:

1. One course in which religion is examined under a secular discipline (e.g., sociology, anthropology, philosophy).
2. One course in which religion is theologically examined (i.e., a specially designated course in systematic theology).
3. Two courses in a single University field (exclusive of Requirement 1 above).
4. Two or more courses in the candidate's field of specialization (other than those satisfying Requirement 2 above).

5. Electives and research making up the balance of the sixteen units of graduate work required.

B. Examinations:

1. Preliminary examinations are required of all students. Normally they will cover the fields of Old Testament and New Testament, Church History and History of Doctrine, Systematic Theology, and Ethics. Their purpose is to determine whether the student is qualified to pursue Ph.D. work, and to assist in ascertaining his areas of relative strength and weakness. A student with a B.D. or equivalent will normally take his preliminary examinations within the first semester after matriculation. Lacking such background, he may take up to two years to prepare for the preliminary examination. If he holds a Master's degree in one of the areas of the preliminary examinations, he may upon request be considered for exemption from a part of this requirement. The preliminary examinations may be oral or written, or combination of both.

2. Language examinations will normally be required in French and German, and in such other languages as are necessary for research in the student's chosen field of specialization. Petitions to substitute other languages will be decided on the merits of each individual case. A student with serious deficiencies in the basic languages of theological study should plan to extend his course beyond the minimal two-year period. Language examina-



tions are given at the beginning of the fall and winter terms under the co-operative program. Students may also qualify through the E.T.S. standard language examinations.

3. The comprehensive examination (taken at the completion of all prior examinations and course work) will be directed toward the field of the student's eventual specialization. Of the four fields covered, one will be in that specialization and one each in three cognate areas appropriate to departments in the two cooperating institutions.

Detailed guides to the comprehensive examinations in the fields of Bible, Church History, and Theology/Ethics may be obtained upon request.

### C. The Dissertation:

Chief emphasis will be placed upon the dissertation itself and upon the preparation of the candidate for its writing. While full-scale work on it can come only after the passing of the comprehensives, the student will be encouraged from the time of his matriculation to work toward the definition of a suitable research topic. Formal constitution of his working committee (thesis advisor and three other members representing related disciplines) will be made after passing of comprehensives, but the comprehensive examinations will already have been drafted by a provisional committee. After submission of the dissertation it will be defended orally by the candidate.

Application forms for admission and financial aid may be obtained by writing to either institution, but preferably to the University of Pittsburgh:

Dean Richard H. McCoy  
Faculty of Arts and Sciences  
University of Pittsburgh, Room 1028-H  
Pittsburgh, Pennsylvania 15213  
or  
Professor Ford Battles  
Faculty Advisor, Ph.D. program  
Pittsburgh Theological Seminary  
616 North Highland Avenue  
Pittsburgh, Pennsylvania 15206

### Continuing Education

Education beyond degree programs is a major thrust at Pittsburgh Theological Seminary. Theological education cannot be confined to formal degree work; it must be understood as

a process which is begun with a degree program but which continues throughout one's ministry. Therefore, Pittsburgh Seminary takes seriously its responsibility to provide educational resources to men and women who are engaged in ministry.

Continuing Education at Pittsburgh Seminary is not merely a duplication of preordination academic programs. While the traditional theological disciplines will always be a part of the program, they are not offered as "refresher courses." Rather, work in biblical studies, history, and theology is designed to help meet the needs of men and women serving in various forms of the Church's ministry. For example, a recent study program on the prophets was carried out not merely to brush up on Old Testament material, but to help pastors reflect on contemporary social issues in light of the prophets' writings.

Continuing Education must also help pastors and other trained church leaders to ascertain their needs. Frequently, this will entail consultation to distinguish between needs and interests. The program cannot encompass all of the interests of ministers; instead, Continuing Education aims at meeting common needs. For instance, in response to a need expressed by many pastors to reexamine worship, a special week-long seminar on worship was held on campus.

Individual interests can be met by Continuing Education programs which are not formally structured. Recognizing that many men and women prefer to pursue a course of reading without being involved in an organized class, Pittsburgh Seminary welcomes anyone wishing to do independent study-in-residence. A person doing independent study-in-resi-



dence may remain for as many weeks as he likes, engaging in a private study program, meeting with a faculty advisor, auditing classes, and participating in the life of the Seminary community.

Continuing Education at Pittsburgh Seminary is not confined to the Seminary campus. For the past few years, Pittsburgh Seminary has presented three off-campus programs—at Canton, Ohio; Loretto, Pa.; and Erie, Pa. Significantly, the Loretto and Erie programs are sponsored jointly by the Seminary and Roman Catholic institutions; Pittsburgh Seminary and St. Francis Seminary present the Loretto Continuing Education program, and Pittsburgh

Seminary and the Theology Faculty of Gannon College offer the Erie-area Continuing Education experience. Members of the Seminary faculty and other teachers travel to these locations for one day a week for the length of the course.

There is no set pattern for Continuing Education at Pittsburgh Seminary. Weekly classes, three-day and one-week seminars, thirty-week intensive training courses in pastoral care, independent study, and other forms are offered regularly. In all of these, precedence is given to meeting the needs of the Church's leaders rather than enrolling men and women in degree programs.

# 3

## ADMISSIONS, FINANCES AND PROCEDURES

### Admissions Procedures

#### For Master of Divinity Candidacy

Pittsburgh Theological Seminary offers work on a graduate school level. This presupposes a B.A. or B.S. degree from a regionally accredited college or university, the degree work to have a substantial foundation in the liberal arts. It also assumes that the student is ready to approach theological education with an open, searching attitude. Pittsburgh Seminary seeks that man or woman who is committed to the Christian faith, emotionally suited for work in the Church, and intellectually capable of the most rigorous kind of academic discipline.

**Pre-Seminary Studies.** College courses prior to theological seminary should provide the cultural and intellectual foundations essential to an effective theological education. They should issue in at least three broad kinds of attainment.

1. The college work of a pre-seminary student should result in the ability to use certain tools of the educated man:
  - (a) The ability to write and speak English clearly and correctly. This purpose should also be cultivated in all written work.

- (b) The ability to think clearly. In some persons, this ability is cultivated through courses in philosophy or specifically in logic. In others it is cultivated by the use of scientific methods or by dealing with critical problems in connection with literary and historical documents.
  - (c) The ability to read at least one foreign language and in some circumstances more than one.
2. The college work of a pre-seminary student should result in increased understanding of the world in which he lives:
    - (a) The world of men and ideas. This includes knowledge of English literature, philosophy, and psychology.
    - (b) The world of nature. This is provided by knowledge of the natural sciences including laboratory work.
    - (c) The world of human affairs. This is aided by knowledge of history and the social sciences.
  3. The college work of a pre-seminary student should result in a sense of achievement:
    - (a) The ability to think, to see relationships, to follow out logical steps of an



argument, to develop procedures for dealing with problems. This ability is achieved in part through independent study.

- (b) The degree of his mastery of his field of study is more important than the credits and grades which he accumulates.

The American Association of Theological Schools has prepared a list of the fields of study with which the student should have acquaintance before beginning seminary work. The liberal arts background is felt to provide the best foundation for theological study. However, this in no way precludes seminary study for the student with a background in the sciences.

Foreign language is a tool of scholarship. At least one of the following languages is important for scholarly research: Latin, Greek, Hebrew, German, French. If Greek is selected, it should be taken in the final year of college or

preferably in the last two years.

A college background in religious studies is desirable. Included in such a study should be a thorough knowledge of the content of the Bible. The pre-seminary student may well seek counsel of the seminary in order most profitably to use the resources of his college.

Of the various possible areas of concentration, where areas of concentration are required, English, philosophy and history are regarded as the most desirable, and, where the department is strong, religion.

All of the foregoing should be seen as guidelines only. Pittsburgh Seminary does not wish to restrict applicants to a pre-determined program of studies at the undergraduate level, and the position of its admissions office is that undergraduates should engage in those undergraduate studies which interest and excite them.

*The Application Process.* Candidates seeking the M.Div. degree may apply anytime after

the junior year is completed. Applications for September entrance must be made prior to June 1; applications for January entrance must be made prior to December 1st. All correspondence concerning admission to the Seminary should be addressed to the Director of Admissions. Applications are considered by the committee when the following credentials are submitted:

1. A formal application.
2. An official transcript from the registrar of the college or university, showing grades for at least three years of college work.
3. Mental capacity test. The Seminary normally will correspond with the applicant's college concerning a mental capacity test. If none is available, the applicant may be asked to take one under Seminary direction.
4. An extensive (500-1000 words) statement in the applicant's handwriting describing his family, educational, and religious background, placing particular emphasis upon his motives for desiring to enter the Seminary and the ministry.
5. A personal interview with the Director of Admissions or another representative of the Seminary who may be designated by the Director of Admissions.
6. A battery of psychological tests which will be forwarded to a proctor as soon as the application form is received. These are the same tests that Presbytery requires of all candidates. They need to be taken only once.
7. A medical report on a form furnished by the Seminary.
8. Application fee. A check or money order for \$15.00 must accompany the applica-

tion. This will be applied to the first semester's tuition. The application fee is not refundable.

After admission is granted and within thirty days of such notification, a \$35.00 placement fee is required to assure the applicant of a place in the new class. This fee is applied to the student's tuition and is not returnable except under extreme hardship and at the discretion of the Admissions Committee. A certification of the student's "intention to enroll" must accompany this fee.

*Transfer Students.* A student transferring from another seminary is required to submit, in addition to the foregoing, a complete transcript of previous seminary work and a letter of dismissal from the Dean or President. A transfer student must be in residence at Pittsburgh Seminary for a minimum of one full academic year in order to become a candidate for the Master of Divinity degree.

#### *For Master of Education Candidacy*

The M.Ed degree program in religious education is a cooperative program offered by Pittsburgh Theological Seminary and the School of Education of the University of Pittsburgh. Since the degree is awarded by the University, primary application must be made to the School of Education. If a student's application is approved by the University, the file will be forwarded to the Seminary for action. Application materials may be obtained by writing:

Dr. David E. Engel  
Department of Foundations of Education  
University of Pittsburgh  
Pittsburgh, Pennsylvania 15213

### *For Joint Degree Candidacy*

In each of the joint programs (M.Div./M.S.W., M.Div./M.P.A., M.Div./M.U.R.P., M.Div./M.L.S.) the candidate must apply and be admitted to both the Seminary and the University of Pittsburgh. Normally, application is made to the University in the second year of the Seminary program.

### *For Master of Theology Candidacy*

Entrance into the Th.M. degree program presupposes an M.Div. degree or its equivalent from an accredited seminary or divinity school.

**The Application Process.** Candidates seeking the Th.M. degree may apply anytime after the second year of seminary studies. (Pittsburgh Seminary students who wish to enter the M.Div./Th.M. sequence should apply after the third semester of the M.Div. program). Applications for September entrance must be made prior to June 1; applications are not accepted for January entrance. All correspondence concerning admission to the program should be addressed to the Director of Admissions. Applications are considered by the committee in early March and at regular intervals thereafter. The following credentials must be submitted:

1. A formal application.
2. Official transcripts for both college and seminary work.
3. Letters of reference.
4. A brief statement setting forth the applicant's reasons for wishing to pursue graduate work.



5. Application fee. A check or money order for \$15.00 must accompany the application. The fee is not refundable. (The application fee is waived for Pittsburgh Seminary students who wish to enter the M.Div./Th.M. sequence.)

Applications are acted upon by the Graduate Education sub-committee and the appropriate division of the faculty. After admission is granted and within thirty days of such notification, a \$35.00 placement fee is required. This fee is applied to the student's tuition and is not returnable except under extreme hardship. A certification of the student's "intention to enroll" must accompany this fee.

#### *For Doctor of Philosophy Candidacy*

The Ph.D. degree program in the study of religion is a cooperative program offered by Pittsburgh Theological Seminary and the University of Pittsburgh. Since the degree is awarded by the University, application is made through University channels before it is reviewed by a joint Seminary-University committee.

Either a Bachelor of Divinity degree, Master's degree in an appropriate field, or equivalent is required for admission to the program. If the applicant's major field is to be one normally taught by the University rather than by the Seminary, he should have had the equivalent of an undergraduate major, or have received the Master's degree in that field.

**The Application Process.** The following documents are required:

1. Official transcripts of all prior academic work.
2. Three letters of recommendation as specified on the application form.

3. Thesis, seminar paper, or other evidence of scholarly research experience.
4. Scores on (preferably) the Graduate Record Examination—verbal and quantitative (or alternatively) on the Miller Analogies Test.

Inquiries may be addressed to either institution, and should be directed to:

Dean Richard H. McCoy  
Faculty of Arts and Sciences  
University of Pittsburgh, Room 1028-H  
Pittsburgh, Pennsylvania 15213

or  
Professor Ford Battles  
Faculty Advisor, Ph.D. Program  
Pittsburgh Theological Seminary  
616 North Highland Avenue  
Pittsburgh, Pennsylvania 15206

#### *International Students*

All applicants from outside the United States must secure endorsement of their study plans from the Commission on Ecumenical Mission and Relations of the United Presbyterian Church, U.S.A. or the World Council of Churches. Applicants whose native language is not English will be required to give evidence of proficiency in the English language before application will be considered. The application deadline for international students is March 1 for September entrance.

#### **Finances**

##### *Tuition and Fees*

##### *Tuition*

—Candidates for the M.Div. and M.Ed. degrees:	\$35.00 per semester hour. Annual tuition based on twelve hours per semester	\$840.00
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—Candidates for the Th.M. degree:  
\$35.00 per semester hour. Tuition  
for the degree based on twenty-  
four hours, including thesis hours 840.00

—Candidates for the Ph.D. degree:  
\$30.00 per credit hour for Pennsylvania  
residents  
\$72.00 per credit hour for non-Pennsyl-  
vania residents

—University courses:  
Tuition for courses taken at area univer-  
sities (University of Pittsburgh, Carnegie-  
Mellon University, Duquesne University)  
is payable to each school at its rate.

#### Fees

—Matriculation fee, payable at  
registration: \$ 35.00  
—Late registration fee: 5.00  
—Library fee (annual): 10.00  
—Student Association fee (annual): 8.00  
—Graduation fee: 10.00

—Transcript fee: One copy of a stu-  
dent's academic record will be  
provided without charge. A fee of  
\$1.00 will be charged for each ad-  
ditional transcript. 1.00

#### Room and Board

##### Room

—Annual charge for residents of  
men's and women's dormitories \$200.00

##### Board

—Annual charge for residents of  
men's and women's dormitories \$600.00

##### Apartment Fees (per month)

—The Highlander:  
twenty-three unfurnished apartments  
one-bedroom apartments \$ 75.00  
two-bedroom apartments 85.00  
—Fulton Hall:  
thirty-nine furnished apartments  
efficiency apartments 55.00  
one-bedroom apartments 70.00

—Anderson Hall:	
twelve unfurnished apartments	
two-bedroom apartments	90.00
three-bedroom apartments	100.00
—McMillan Hall:	
nineteen unfurnished apartments	
one-bedroom apartments	80.00
two-bedroom apartments	90.00
three-bedroom apartments	100.00
four-bedroom apartments	120.00
—Fisher Hall:	
four furnished apartments	
one-bedroom apartments	70.00
—Sheridan Apartments:	
six unfurnished apartments	
one-bedroom apartments	52.50
two-bedroom apartments	57.50
—Duplex Apartments:	
five unfurnished apartments	\$55.00-70.00

Fees for apartment occupancy are payable monthly. A \$5.00 assessment will be added to all accounts not paid by the tenth of the month. Applications for apartments should be made as early as possible.

A deposit of \$50.00 per married couple, payable upon notification of assignment, is required of all those living in Seminary apartments. The deposit will be returned after satisfactory inspection at the time the apartment is vacated.

#### Incidental Expenses

##### Books

—Approximate cost for one year     \$175.00

##### Hospitalization Insurance

—Approximate cost depending upon coverage                   \$36.00-180.00

##### Payment of Fees

All academic fees and expenses are payable

in advance on the opening day of each semester. When necessary, arrangements for a payment plan to cover a semester's expenses may be made at the Business Office on the first day of each term, permitting four (4) equal payments: one-fourth on the first day of the term, and the balance due at the beginning of the fourth, eighth, and twelfth weeks respectively. There is a carrying charge of \$5.00 for the deferred payment plan. Failure to pay any deferred payment within ten days from the date due will incur a penalty of 1% of the amount due.

Settlement of all Seminary bills is required before registration for a new semester, and before graduation or the release of official transcripts.

#### Seminary Meals

Residents of the men's and women's dormitories are required to eat in the Seminary dining hall. Board includes nineteen meals a week; only breakfast is served on Sunday. The dining hall is closed on holidays which are scheduled on the Seminary calendar. No deduction is allowed for absence from individual meals, although special consideration is given to students who regularly do not eat in the dining hall because of job requirements.

#### Tuition Refunds On Courses Dropped

First week of semester, \$1.00 withheld for each credit hour; balance refunded.

Second to seventh week, one-half refunded.

Seventh week on, no refund.

#### Medical and Hospitalization Insurance

Students are required to be insured by medical and hospitalization insurance acceptable to the Seminary. All students who are registered as full-time students are eligible for

such insurance under a group student policy issued by Minister's Life and Casualty Company. Detailed information concerning premiums and benefit may be secured at the Business Office.

#### Total Cost

The total cost for one academic year, based upon a survey of actual student expenditures at Pittsburgh Seminary, is approximately \$2,400 for an unmarried student and \$3,300 to \$3,600 for a married student without children, depending on the variation in rentals. The cost for a married student having children is correspondingly higher. These totals include expenses for clothing, laundering and cleaning, medical and dental care not covered by hospitalization insurance, incidentals, and recreation, as well as tuition, fees (hospitalization insurance premiums included), board, room, and books. Not included are automobile operating costs, payments on purchases, life insurance premiums, repayment of indebtedness, and expenses for travel to and from the Seminary.

#### Financial Aid

Pittsburgh Theological Seminary provides financial aid from endowed and general funds for students who demonstrate that their resources are not sufficient to meet Seminary expenses. It is assumed that the student will make every effort toward self-support within the restrictions of time imposed by his program of studies. However, the Seminary is aware that many students will evidence financial need which exceeds their resources. Accordingly, financial aid is provided solely on the basis of demonstrated need. Once a student is admitted to degree candidacy, the Sem-

inary makes every effort to see that he need not discontinue his studies for financial reasons.

Students who anticipate financial need are asked to submit a financial statement on a form provided by the Seminary. The statement will include a budget listing available resources and anticipated expenses. The Financial Aid Officer will then review the statement and plan a program of aid which takes all factors into account. Consultation between the Financial Aid Officer and the applicant may be arranged to insure a realistic financial plan.

It is expected that students will apply their total financial resources to the cost of seminary education. The following items should be considered:

1. Savings. The amount of a student's savings to be applied to Seminary expenses is expected to be a pro-rated share of the total each year.
2. Summer employment. The student is expected to bring minimum net earnings of \$500 from each summer's employment to be applied to costs for the academic year.
3. Academic year employment. A number of campus jobs are available through the work assistance program. Field education positions are also remunerative.
4. Student's family. Using the financial information form and the College Scholarship Service scales, the Financial Aid Officer will be able to suggest the level of assistance that families in similar circumstances are able to provide.
5. Student's wife. If there are no children, the wife is expected to be employed. Her income will usually be sufficient to support the family.

6. Local congregation and judicatory support. Students are encouraged to seek financial assistance from their churches and judicatories.

If the total of financial resources from these sources is not sufficient to meet expenses, several major sources are available to bring a budget into balance:

1. Pittsburgh Seminary grants and scholarships: These are awarded on the basis of demonstrated need except for a limited number of merit scholarships.
2. Work assistance program: Some campus jobs such as dining hall or library work are available.
3. Pittsburgh Seminary loan funds: Both short-term and long-term, low interest loans may be granted.
4. Denominational loans and grants-in-aid: The Board of Christian Education of the United Presbyterian Church and most other major denominations administer programs to aid theological students.

Specific questions and requests for more detailed information should be addressed to the seminary's Financial Aid Officer. Financial aid application materials are sent automatically to those who submit an application for admission to degree candidacy.

### Awards, Prizes, and Fellowships

#### *The Sylvester S. Marvin Memorial Fellowship*

The Sylvester S. Marvin Fellowship may be assigned upon graduation to that member of the senior class who is recommended by the faculty as having achieved the highest standard in all departments of the Seminary curriculum. The faculty reserves the right to im-

pose special tests and examinations in making this award. The recipient must pledge himself to a year of postgraduate study following his graduation at some institution approved by the faculty.

#### *The Thomas Jamison Scholarship*

The Thomas Jamison Scholarship, in memory of the late Thomas Jamison, Esq., of North Side, Pittsburgh, was established by Mrs. Jamison. The income of this endowment is given every year to the member of the senior class who has the highest average at the beginning of his final semester of study.

The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.

#### *The Jennie Rigg Barbour Memorial Prize*

The Jennie Rigg Barbour Memorial Prize was established by Rev. Clifford E. Barbour, Ph.D., D.D., LL.D., President Emeritus of Pittsburgh Theological Seminary, as a memorial to his mother. The income from the endowment of the prize is assigned to that member of the graduating class who has taken his full course of instruction in this institution and who has achieved the second highest academic rank of his class, if in the judgment of the faculty he is worthy in all other respects. It is hoped that the student will use this income for further study either within an academic institution or by the enlargement of his own library.

#### *The Michael Wilson Keith Memorial Homiletical Prize*

This prize was founded in 1919 by the Keith Bible Class of the Mt. Calvary United Presbyterian Church of Coraopolis, Pennsylvania in memory of the Reverend Michael Wilson

Keith, D.D., pastor of the church from 1911 to 1917. The prize is awarded to a member of the senior class who has spent three years in this Seminary and has taken the highest standing in the department of homiletics. The winner of the prize is expected to preach in the Mt. Calvary Church of Coraopolis and teach the Keith Bible Class one Sunday after the award is made.

#### *The Joseph Watson Greek Entrance Prize*

The Joseph Watson Greek Entrance Prize was established in 1920 by Mrs. Robert A. Watson, Columbus, Ohio. The income will be awarded to the student who achieves the highest grade in an examination in classical Greek as he enters the junior class of the Seminary.

#### *The William B. Watson Prize in Hebrew*

The William B. Watson Prize in Hebrew was established in 1919 by Mrs. Robert A. Watson, Columbus, Ohio. The income will be awarded to that member of the senior class who, having elected Hebrew, shall submit the best grammatical and exegetical treatment of a portion of the Hebrew Old Testament.

#### *The John Watson Prize in New Testament Greek*

The John Watson Prize in New Testament Greek was established in 1919 by Mrs. Robert A. Watson, Columbus, Ohio. The income will be awarded to that member of the senior class who, having elected Greek Exegesis, shall submit the best grammatical and exegetical treatment of a portion of the Greek New Testament.

#### *The Robert A. Lee Church History Award*

By bequest, in memory of her husband the late Mrs. Henrietta M. Lee, Oakmont, Pa.,

established the Robert A. Lee Church History Foundation, the annual income of which is to be awarded yearly to the students making first and second rank respectively in the Department of Church History.

#### *The Hugh Thomson Kerr Moderator Prize*

This prize was established in 1938 by the Men's Committee of the Shadyside Presbyterian Church, Pittsburgh. An annual contribution was pledged to be used for the purchase of books. The prize is to be awarded to that member of the graduating class who has exhibited to the greatest degree, throughout the three years of the Seminary course, leadership, originality, and accomplishments beyond the normal requirements for graduation.

#### *The James Purdy Scholarship*

The James Purdy Scholarship was established in 1882. The income is apportioned equally each year to the six members of the junior class who attain the highest average of excellence in their Seminary work.

#### *The Andrew Reed Scholarship*

The Andrew Reed Scholarship was established in 1914 by Miss Anna M. Reed, Cross Creek, Pennsylvania, the income being given to the student who, upon entering Seminary, shall achieve the highest grade in a competitive examination in the English Bible. The successful competitor is to have the scholarship throughout the entire course of three years, provided that his general conduct and application to study shall continue to be satisfactory to the faculty.

#### *The Home Training Bible Class Award in Missions*

An award which was established in 1961 by

the Home Training Bible Class of the Edgewood Presbyterian Church, Pittsburgh, Pa., in the name of the Rev. Walter L. Moser, Ph.D., D.D. The recipient will be that member of the graduating class who is deemed most deserving among those entering the foreign or home missionary field upon graduation.

*The Alice Myers Sigler Memorial Prize in History and Theology*

This award was established in 1962 by Robert M., John H., Richard E., and Alan B. Sigler in memory of their mother. The income from this endowed fund is granted to the student who, in the judgment of the professors of the History and Theology Division, is most worthy of this award at the end of the middler year.

*The Fred McFeely Rogers Prize in Biblical Studies*

The Fred McFeely Rogers Prize in Biblical Studies was established in 1962 by Mr. and Mrs. James H. Rogers in honor of their son, a graduate in the Class of 1962. The income from this endowed fund is granted to the student who, in the judgment of the professors of the Biblical Division, is most worthy of this award at the end of the junior year.

*The Henry A. Riddle Fund for Graduate Study*

This fund was established in 1966 by the family and friends of Dr. Henry A. Riddle, a former president of Pittsburgh Theological Seminary, to provide an annual award to a member of the graduating class designated by the faculty for assistance in post-graduate study, preferably in the field of New Testament.

*The Walter P. and Anna L. McConkey Award in Homiletics*

This award was established in 1964 by the Central Presbyterian Church in Washington, Pa., in honor of Dr. and Mrs. McConkey, who served that pastorate for many years. It is to be given to a student who, at the end of his middler year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.

**Academic Procedures**

The complete listing of academic procedures is found in the manual, "Academic Principles of Operation," which is placed in the hands of all students, faculty, and administration. The following material is a distillation of some important items from the manual.

**Course Load**

The regular course load for all M.Div. candidates is twelve hours per semester. Students are permitted to carry a thirteenth hour or three hours of audit-credit each semester with approval of the advisor. A student carrying less than nine hours is considered, for statistical and selective service purposes, a part-time student.

**Audit Credit and Audit**

Students registered in a course for audit-credit are required to participate fully in reading, discussion, seminar and position papers, etc., but are not required to write a final paper or examination. Satisfactory completion of these requirements leads to an audit-credit notation for the course on the official transcript. No grade is given for the course and no credit is given toward graduation. Audit-credit charge is one-half the regular tuition.

Audit consists of attending a class for listening purposes only and is permitted only with the permission of the professor. Audit does not require registration or payment, and no record of audit is made.

#### Courses At Approved Colleges and Universities

Six hours of academic work at approved colleges and universities may be included in the seventy-two hours required for the M.Div. degree. These hours must be approved by the student's advisor and the Academic Dean. Registration and payment are made by the student at the other institution.

#### The Grading System

Grading is designed to provide an evaluation of the scholastic attainment of each student. The faculty grades according to actual achievement rather than on the basis of effort or achievement relative to the student's ability. The meaning of grades shall be:

- A (grade point 3) Exceptional, showing a thorough mastery of the material, an ability for creative insight, originality, and an integration with other areas.
- B (grade point 2) Superior, showing an advanced understanding of the material.
- C (grade point 1) Satisfactory, evidencing a general grasp of the material.
- D (grade point 0) Unsatisfactory, but passing, showing a minimal grasp of the material.
- F (grade point -1) Failing.

A C-average (1.0) is required for graduation with the M.Div. or M.R.E. degree. Two semesters of D-average (0.0) or four semesters of C minus average (.75) constitute reason for dis-

missal by faculty action.

Graduation honors are awarded on the following basis: 2.8-3.0, Summa Cum Laude; 2.6-2.79, Magna Cum Laude; 2.25-2.59, Cum Laude.

#### Registration

New students register for courses the week prior to the beginning of classes. Other students pre-register for the first (fall) semester in April, and for the second (spring) semester in November. Financial registration is the first three days of each semester.

Courses may be changed during the first week of classes. No courses may be changed after the first week. Courses may be dropped without the recording of a failing grade through the sixth week of each semester. Courses dropped after the official drop date require full payment and the recording of a failing grade.



# 4

## COURSE DESCRIPTIONS

### Course Listing System

Each course offered by the Seminary is identified by a four-digit system. The first digit is a letter which indicates the level at which a course has its primary listing:

A—M.Div. and M.Ed. courses designed primarily for students who have done no previous academic work in the field.

B—M.Div. and M.Ed. courses designed primarily for students who have done previous academic work in the field.

M—Th.M. courses. Open to qualified M.Div. students with permission of the instructor.

P—Ph.D. courses. Open to qualified M.Div. and Th.M. students with permission of the instructor.

U—Courses offered at the University of Pittsburgh which are cross-listed in the Seminary catalog.

The second digit is a number which indicates the field in which a course has its primary listing:

*The Division of Biblical Studies*

0—Old Testament

1—New Testament

*The Division of History and Theology*

2—History

3—Theology

*The Division of Church and Ministry*

4—Ethics

5—Faith and Culture

6—Church Mission and Order

7—Worship and Homiletics

8—Education



Mr. Orr



Mr. Barth

## 9—Pastoral Care

## 9—Field Education

The third and fourth digits are numbers which indicate individual courses. These numbers are primarily for the use of the registrar, but two entries are of importance for students:

99—Directed study and research

00—Independent studies

Courses listed in the catalog cover a three-year span with an indication of those courses to be offered in the academic year for which the catalog is issued. Listings are automatically dropped if a course has not been offered for three years. Thus the entries provide an overview of the range of courses taught during a normal three-year M.Div. program as well as a specification of courses offered in a given year.

## THE BIBLICAL DIVISION

Mr. Orr, chairman	Mr. Hadidian	Mr. Kelley
Mr. Barth	Mr. Hare	Mr. von Waldow
Mr. Gowan	Mr. Hills	Mr. Walther
	Mr. J. Jackson	

"Thy word is a lamp to my feet and a light to my path" (Psalm 119:105). The word of God in Scripture nourishes and regulates Christian faith and action, it lays the cornerstone for every aspect of the Church's ministry to the world, and it sets norms for the structures of Christian theology. A rediscovery of the Bible has provided the impetus for every forward movement in the history of the Church. At the end of the twentieth century, when alienation of individuals, races, classes, and nations threatens to tear the world apart, when the issue of authority continues to be a problem, a new and careful look at the sources of our common faith is imperative.

The goal of the course offerings in the Biblical Division is to engage the student in biblical research in such a way that he may learn the methods of study, acquire the basic tools and skills which he will need for his continuing ministry, and begin to relate his own study of the Scriptures to all aspects of Christian life. To this end two levels of courses are offered.

A-level courses are designed to open up the major areas of biblical study for the student whose background in the field is minimal. The literature of the Old and New Testaments is surveyed, and the settings and influences of the biblical world are assessed. The elementary methods and goals of archaeology may be learned. The curriculum reflects the belief that serious consideration of the Bible requires a study of the original languages as essential tools. Precisely because we live in a time rich in modern translations, the contemporary minister and professional church leader must be able to assess critically and effectively the variety of understanding reflected by the translators by entering into the thought patterns of the Hebrew and Greek authors. We believe that with modern, unique approaches to teaching, we can equip our students with the requisite language sense to do this task.

B-level courses develop the students' abilities to use and apply biblical studies and enlarge the horizons for a lifetime of growth and discovery. Exegetical courses sharpen language skills and illuminate the study of scripture passages and books by paying careful attention to the structure of ancient Hebrew and Greek and to the types of literature found in the Bible with the differences from the nature of modern English usage.

We believe that this is the heart of the Division's work, and we recommend that each student take at least one exegetical course in each Testament during his Seminary career. The areas of biblical research are tied together in courses in biblical theology. Here fresh approaches to the Bible give a cohesive view of its contents and build the foundation from which other theological disciplines may be developed in a responsibly biblical way. Ancillary to these courses, there is provision for advanced, detailed study in other areas—critical studies, field archaeology, Near Eastern languages, etc.

New discoveries which directly affect our understanding of the Bible are announced with startling frequency today. Pittsburgh Seminary has a proud heritage of excellence in all areas of biblical study, and we are determined to enable and inspire future generations of Christian leaders to join in the exciting venture of these pursuits.



Mr. Hills

## OLD TESTAMENT

### A001 The Old Testament: Historical Books

The history and theology of the historical books of the Old Testament with special attention to the formation of the literature and its religious significance. The history of Israel is traced from earliest times and set in the framework of Near Eastern civilization as recovered through archaeological research. The principal objective is mastery of the Biblical material. There are also assigned readings in current scholarly literature.

First semester, 1971-72

Mr. von Waldow

### A002 The Old Testament: Prophets and Writings

The history of the Old Testament prophecy, the prophetic books, and basic elements of prophetic theology will be covered as will the Psalms, the problem "Psalms and Cult," and the theology of the Psalms. The course is concluded with considerations on major elements of the theology of wisdom.

Second semester, 1971-72

Mr. von Waldow

### A003 The Intertestamental Period

The course will deal with the development of the Jewish people and their religion during the period 539 B.C. to A.D. 135 with two aims in mind: 1) to enlighten our own time by finding out what happened in the past when a community of faith was confronted by a radical cultural revolution, as when Judaism encountered Hellenism, and 2) to provide a foundation for New Testament studies by enlightening the immediate Palestinian and Hellenistic background out of which the church arose.

Mr. Gowan

### A004 Biblical Institutions

An introduction to Old and New Testament literature through an examination of selected passages bearing on the development of religious, political, social, and economic institutions.

First semester, 1971-72

Mr. Schaub and Mr. Hare

### A011 Elementary Hebrew

A course designed to lead to an appreciative and competent use of Hebrew as one of the languages of biblical revelation. From the outset the student learns inductively to read from the original language of the Old Testament. Emphasis is placed on the acquisition of a working vocabulary as the ground for further reading and the illumination of key Biblical concepts. Instruction is in small, graded sections so that a maximum of individual attention and achievement is possible.

Both semesters, 1971-72

Staff

### B012 Elementary Hebrew

Continuation of A021 with instruction in graded sections.

Both semesters, 1971-72

Staff

### B013 Hebrew Reading

Supervised reading of selected Old Testament passages. (One hour credit)

Both semesters, 1971-72

Staff

### B014 Hebrew Grammar

Introduction to the formal structure of the Hebrew language, (phonetics, morphology, syntax) with special attention to its historical development and relation to other Semitic languages.

Offered on request

Mr. Hills

**B015 Biblical Aramaic**

Reading and the grammar of the Aramaic sections of the Old Testament. Additional material may be included from the fifth century B.C. Aramaic letters from Elephantine.

Offered on request Mr. Hills or Mr. Gowan

**B021 Hebrew Exegetical**

A student with a B-average in the biblical field may elect to do independent study in the exegesis of an Old Testament passage under the supervision of a member of the Biblical Division. The exegetical paper, 30-40 pages in length, will be due on the first day of classes in September. (Two hours credit)

Summer term, 1971-72 Staff

**B031 Archaeology of Hellenistic-Roman Palestine**

Mr. Schaub

**B032 Archaeology of Iron Age Palestine**

First semester, 1971-72 Mr. Schaub

**B044 Deuteronomy**

A study of the theology of Deuteronomy with special attention to the themes election, covenant, law, and "holy war" and their Ancient Near Eastern background. Detailed exegesis of key passages.

First semester, 1971-72 Mr. Hills

**B056 Job**

In this age of "divine silence" the most difficult and profound book of the Bible, which stands deliberately outside the structure of the story of the people of God (Israel/Church), is addressed particularly to unattached, uncommitted man. Translation and exegesis of selected chapters of Job will be coupled with discussions of themes such as: chaos and the extent of moral culpability, doubt within faith-as-trust; righteousness—or justice?, and sense-experience and the problem of authentic existence.

Mr. J. Jackson

**B057 Selected Psalms**

A detailed study of about twelve important psalms of different types to discover, as far as possible, their original place in Israel's worship and to grasp their theological significance.

Mr. Hills



Mr. J. Jackson



Mr. Gowan

**B061 Wisdom Literature**

Beginning with the justice of God, certain perennial theological problems will be discussed in terms of their treatment in O.T. Wisdom Literature. Specific emphasis will be placed on the biblical resources for dealing with the problems of suffering and death.

Mr. Gowan

**B063 Deutero-Isaiah**

Exegesis of selected passages of Deutero-Isaiah to introduce the student into the understanding of the theological concept of this prophet.

Mr. von Waldow

**B064 Jeremiah**

Exegesis of passages selected for their special theological significance. Among the themes to be treated are election, covenant, prophecy, and eschatology.

Mr. Hills

**B081 The Theology of the Hexateuch**

A study of the theology of the non-Deuteronomic traditions of the books Genesis through Joshua, in particular the Yahwist, the Elohist, and the Priestly writing. Detailed

exegesis of key passages.

Second semester, 1971-72

Mr. Hills

**B082 Covenant and Law in Israel**

An examination of the special character of and interrelationship between the concepts of "covenant" and "law" in Israelite thought as revealed in recent studies. Critical reading of relevant texts, particularly Exodus 19-24, 32-34, and Deuteronomy. The significance of the covenant in biblical theology and its relevance for the contemporary situation will be discussed.

Mr. Hills

**B088 The Authority of the Bible in a Revolutionary Age**

Identical to B351.

First semester, 1971-72 Messrs. J. Jackson, Kehm, Hinds

**B091 Preaching From the Old Testament:  
Ecclesiastes, Song of Solomon, Job**

Identical to B791.

Mr. Gowan and Mr. Ezzell

**B099 Guided Reading in Old Testament**

Staff

## B000 Independent Study in Old Testament

Staff

### M006 History, Cultures and Religions of the Ancient Near East

Lectures, guided reading, and research will focus on the archaeology, history, religion, laws, and literature of the Ancient Near East as background for the understanding of the Old Testament.

First semester, 1971-72

Mr. Schaub

### M057 Psalms

A consideration of the present status of Psalms study and prospects for the future. Form-criticism, the Ancient Near Eastern background, the relation to the cult, and the theology of the Psalms will be studied. The significance of the work of Gunkel, Mowinckel, Westermann, Kraus, Michel, Dahood, and others will be evaluated.

Second semester, 1971-72

Mr. J. Jackson

### M081 Selected Problems of Biblical Theology

An examination of selected themes of biblical theology. The themes are explored in both Old and New Testaments. The course offers a broad opportunity to focus the whole spectrum of biblical studies in a forum that is intended to be comprehensive and relational to the entire graduate theological enterprise.

First semester, 1971-72 Mr. J. Jackson and Mr. Walther

### M082 Selected Problems of Biblical Theology

A continuation of M081.

Second semester, 1971-72

Mr. J. Jackson  
and Mr. Walther

### M085 Early Israelitic Poetry

A comparative exegesis of early poetic passages in the O.T., making use of modern studies in phonetics and morphology and of comparative Semitics. Included will be Exodus 15, Judges 5, Genesis 49, Deuteronomy 33, Psalms 29, and other primitive Yahwistic songs.

Mr. J. Jackson

### P083 Worship in the Old Testament

The essence of worship in Israel and the basic theological ideas reflected in the major annual feasts and some typical cultic activities; the importance of the Israelite cultic personnel, such as priests, Levites, and prophets.

Mr. von Waldow



Mr. von Waldow

### P084 Canaanite Religion

The alphabetic cuneiform texts found after 1929 at Ras es-shamra have opened up the world of Canaanite belief and practice, only guessed at from the O.T. The course will study selected passages from the myths and legends, with particular attention to their influence upon O.T. linguistic and literary usage and ancient Israelite religion and theology.

Second semester, 1971-72

Mr. J. Jackson

### P099 Directed Study in Old Testament

Staff

## NEW TESTAMENT

### A101 The New Testament: Gospels, Acts, and Revelation

An examination of the Synoptic Gospels, Acts, and Johannine literature. Attention will be given to the place of Jesus in Christian origins and to the role of historical criticism in the search for the historical Jesus. The theology of individual books will be examined.

First semester, 1971-72

Mr. Barth

**A102 The New Testament: The Epistles**

The content, character, intention, message, and some problems of the epistles will be examined. Special attention will be given to the Pauline letters.

Second semester, 1971-72

Mr. Barth

**A103 The Bible Today**

Study and comparison of modern English translations of the Bible with consideration of their value in biblical interpretation. As background, some attention will be given to the history of the English Bible, the rise of versions, and the development of the canon.

Mr. Walther

**A111 New Testament Greek**

A course designed to lead to a competent use of Greek as one of the languages of Biblical revelation. From the outset the student learns inductively to read from the Greek New Testament, and unique study aids prepared by the Division are used. Instruction is in small, graded sections. Students who have previously studied Greek will be assigned to special sections.

Both semesters, 1971-72

Staff

**B112 John's "Book of Glory."**

An exegetical proseminar designed to consolidate the work done in A121. John 12-20 will be read with increasing attention to exegetical detail. As the class is able, other portions of the Greek New Testament may be read with a view to developing skill in using the biblical text to inform other theological studies. Some attention will be given to textual criticism as it relates to these skills.

Both semesters, 1971-72

Staff

**B113 Greek Reading**

Supervised reading of selected New Testament or Septuagint passages. (One hour credit)

First semester, 1971-72

Mr. Kelley

**B114 Advanced Greek Reading**

This course is designed to make it possible for students who elect it continuously to read through the entire New Testament in Greek during their Seminary training. In addition to practice in reading and translating the student will be trained in grammar and principles of exegesis. Each semester approximately 1/6 of the New Testament will be covered. Open to all students who have passed the basic Greek requirement of one semester.

Both semesters, 1971-72

Mr. Orr

**B115 Greek Grammar**

Introduction to the formal structure of New Testament Greek; systematic study of grammar and syntax, illustrated by specific New Testament passages.

Offered second semester, 1971-72

Mr. Kelley

**B116 Hellenistic Greek Studies**

Selected readings in Philo, Josephus, the Apostolic Fathers, and other Greek literature approximately contemporary with the New Testament period. First year students whose ability and experience warrant may be assigned to this course in place of 210 or 211.

Offered on request

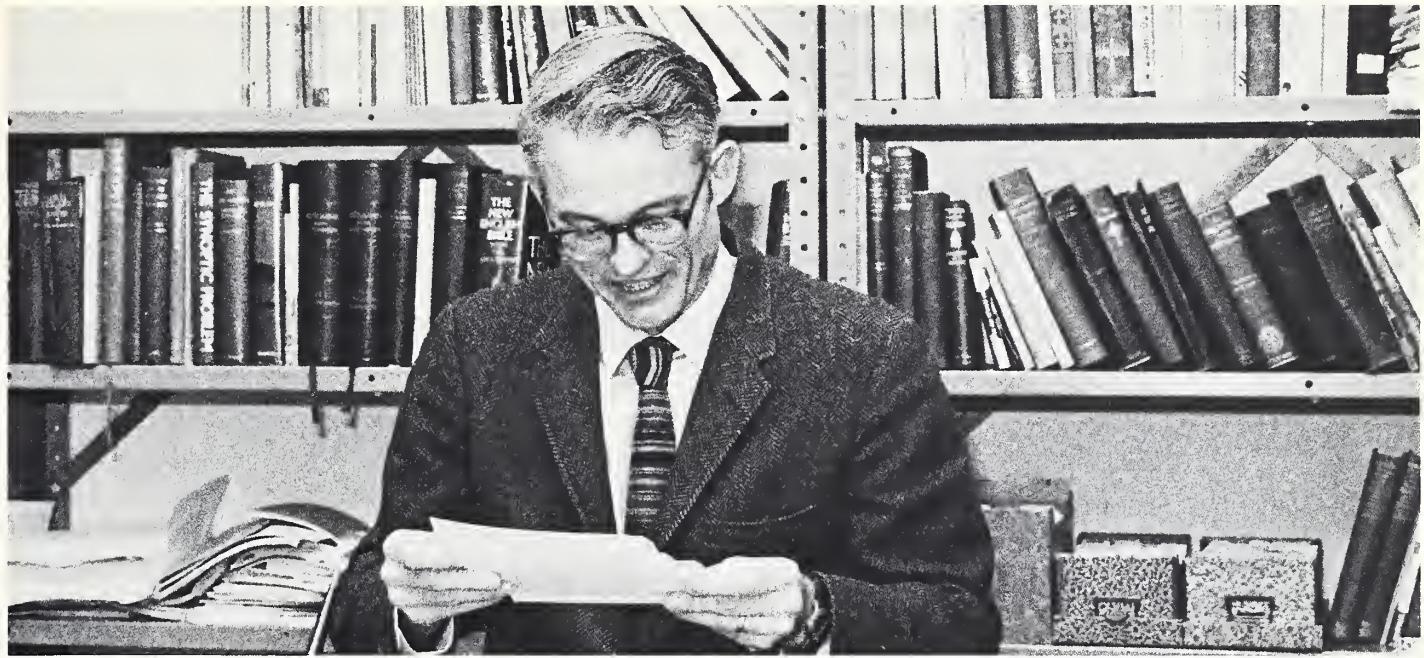
Mr. Orr

**B121 Exegetical Sampler**

A workshop course designed to develop exegetical habits by example and practice. New Testament passages representing a wide variety of exegetical tasks will be examined—miracle, narrative, epistle, apocalyptic, etc.

First semester, 1971-72

Mr. Walther



Mr. Hare

**B123 New Testament Textual Seminar**

Qualified students will be introduced to and involved in critical study of the text of the Greek New Testament. This will be a laboratory, guided-study course. Collation of microfilmed manuscripts for the International Greek New Testament Project will be a regular part of the work.

Both semesters, 1971-72

Mr. Walther

**B125 Greek Exegetical**

A student with a B-average in the biblical field may elect to do independent study in the exegesis of a New Testament passage under the supervision of a member of the Biblical Division. The exegetical paper, 30-40 pages in length, will be due on the first day of classes in September. (Two hours credit)

Summer term, 1971-72

**B141 Parables in Matthew**

An exegetical study with special emphasis on the parables in the first gospel.

Second semester, 1971-72

Mr. Kelley



Mr. Kelley

**B143 Luke**

An investigation of the part played by parables in the plan and purpose of the third gospel.

Mr. Kelley

**B154 Embattled Theology: Galatians**

A study of Paul, his conversion, career, and theology, through an exegesis of Galatians. Designed as a first course in exegesis for students desiring to improve their facility in Greek.

Second semester, 1971-72

Mr. Hare

**B159 Pastoral Epistles**

An introduction to the literary problems of 1 and 2 Timothy and Titus, followed by an exegetical survey which will be pursued with special emphasis in the development of faith and life in the early Church as it may be significant for faith and life today.

Mr. Walther

**B161 Hebrews**

Selected passages from Hebrews will be examined in a search for their Christological, ecclesiological, and cultic contexts.

Second semester, 1971-72

Mr. Barth

**B163 Ethics in I Peter**

In this seminar-style course the Greek text of I Peter and English commentaries will be studied. Special attention will be given to the distinction and interrelation of the doctrine of Christ, Wisdom, the Church, and the order of conduct, also to issues related to the salvation of souls, suffering of the minority, and missionary responsibility among non-Christian fellowmen and established institutions.

Mr. Barth

**B166 Revelation**

A study of literary, historical, and theological aspects of selected passages from the book of the Revelation to John.

Mr. Barth

**B171 Practical Use of the New Testament:  
The Synoptic Gospels**

In this course various segments of the teachings of Jesus and selected anecdotes from his life will be examined

to discover what is the central religious meaning of his teaching for us and how we may use the Gospel stories in preaching and worship.

Mr. Orr

**B172 Practical Use of the New Testament: Romans**

An attempt is made in this course to discover exactly what Paul teaches about moralism, universal sin or guilt, the means of acceptance by God and the significance in God's plan of the people of Israel. Many religious and ethical insights that are furnished by this epistle are examined as they aid us in dealing with the fundamental problems of alienation and of the meaning of existence.

First semester, 1971-72

Mr. Orr

**B173 Practical Use Of The New Testament:  
Corinthian Letters**

We will cover the letters of Paul to Corinth in this course with special attention to the problems of ethics and of church life which are revealed in these letters so as to discover their bearing upon our religious and social situation today in the Church.

Mr. Orr

**B174 Practical Use Of The New Testament: John**

This course covers the content of the Gospel of John with special emphasis upon the way in which it presents Jesus as the revelation of the Father. While some attention is given to critical questions about the date and authorship of the Gospel, the primary concern is to study its meaning for us in the various problems and perplexities of life.

Second semester, 1971-72

Mr. Orr

**B181 Themes of New Testament Theology**

Assuming that Biblical Theology can be studied better on its own terms than by imposed, dogmatic categories, a number of themes derived from the Bible's own emphases will be studied. The course is designed to lead to an integrated understanding of the theological resources to be found in the New Testament.

Second semester, 1971-72

Mr. Walther

**B182 The Life of Jesus**

An examination of the biblical materials supplemented by reference to the extra-biblical sources and readings in the literature. The latter will include a survey of the critical study of the "Quest" in the last century and the "New

Quest" from kerygma to history at the present time. Consideration will be given to the possibilities of writing a "life" today.

Mr. Walther

#### B183 The Passion Narratives

A lecture course based mainly on the account of Mark. Literary, historical, and theological problems of the trial of Jesus will be discussed on the ground of the Greek text and aided by secondary literature. A paper on an appropriate topic chosen by each student will be required. Some knowledge of Greek and introduction problems is recommended, but not required.

Mr. Barth

#### B185 Theology and Ethics In Paul

An investigation of the relation of theology and ethics in Paul, of the way in which the former informs the latter and the latter is an expression of the former. This has been a much-debated aspect of N.T. studies in this century and the course will include consideration of the contributions of Bultmann, Dibelius, Enslin, Knox, Dinkler and Furnish.

Mr. Ezzell

#### B186 New Testament Christology

A systematic study of the various New Testament portraits of Jesus Christ. Attention will be given to the recent contributions of Knox, Hahn, Cullmann, Fuller, Tödt and Meeks. Lectures and Discussions. Some previous work in New Testament required.

Second semester, 1971-72

Mr. Ezzell

#### B187 Eschatology In The New Testament

The New Testament materials will be studied in exegetical detail with supplementary reading in the twentieth century literature on the subject.

Mr. Walther

#### B193 New Testament Passages

Identical to B788.

Second semester, 1971-72

Mr. Orr and Mr. Buttrick

#### B199 Guided Reading and Research In New Testament

Staff

#### B100 Independent Study In New Testament

Staff



Mr. Hadidian

**M106 History and Literature of New Testament Times**

A research seminar with primary emphasis on the bibliographical approach to the study of Christian origins. Theological, organizational, geographical, literary, and historical questions and problems will be considered.

Second semester, 1971-72

Mr. Hadidian

**M141 Christianity According To St. Matthew**

A study of the theology of the first gospel, using the methods developed by the new discipline of redaction criticism.

First semester, 1971-72

Mr. Hare

**P101 First Century Judaism**

A study of the beliefs and religious institutions of first century Judaism, based on extant documents from the period and early materials preserved in the Mishnah and other later collections.

Mr. Hare

**P145 The Date of the Gospel of John**

In this seminar-style course internal and external, theological, historical, form-critical, and linguistic reasons proffered in current Biblical research against and for an early dating of the Fourth Gospel will be gathered and compared.

First semester, 1971-72

Mr. Barth

**P155 Ephesians-Colossians**

A seminar on the contents, the form, the authenticity, the history of interpretation of these letters. The problems posed and some solutions suggested by recent German, French, and English scholars will be studied, especially in regard to the theology of Paul, early Christian hymnology and ethical codes, and the rise of Gnosticism.

Mr. Barth

**P161 Hebrews**

An advanced course presupposing knowledge of introductory questions, of Greek, of O.T. research related to the worship of Israel, of the hermeneutics of Qumran, and other groups. With the help of English, German, and French commentaries and monographs, selected passages of Hebrews will be scrutinized in the search for their Christological, ecclesiological, and cultic contents.

Mr. Barth

**P182 The Quest of the Historical Jesus**

What can we know about Jesus? The possibility of a new quest of the historical Jesus will be examined in light of past failures and new understandings of historical method.

Second semester, 1971-72

Mr. Hare

**P199 Directed Study In New Testament**

Staff



## **THE HISTORY AND THEOLOGY DIVISION**

Mr. Kehm, chairman    Mr. Gerstner    Mr. Paul  
Mr. Battles              Mr. Nelson        Mr. Wiest  
Mr. Cochrane

### **CHURCH HISTORY**

Our aim in teaching Church history is to help the student to understand the history of the Church and its thought in the context of the twentieth century. The study of history is the study of roots whether we deal with the history of a nation, a race, or an idea. Since Christianity comes to a focus in certain historical events, its roots are firmly grounded in history. Its story is the account of the effect which those events have had in human society. This involves both the history of doctrine as the Church's attempt to understand the significance of the biblical revelation, and the history of the Church itself as the attempt of Christians to live in response to those events.

But we recognize two kinds of interaction that are important for our understanding of the Church today. First, we recognize that there has always been a dialogue between the Church and the society within which it is placed. Secondly, there is an integral relationship between the doctrine that the Church professes and the forms that it takes as a human community. All the courses offered recognize these two kinds of continuing interaction.

The history of the Church is divided into six main areas at the introductory level: Patristics, the Medieval Church, the Reformation, the Post-Reformation Era (seventeenth and eighteenth centuries), the Church in an Age of Revolution (nineteenth and twentieth centuries), and the Church in America. It is hoped that in selecting several of these areas to be studied in depth (original documents wherever possible), the student will broaden the interest in and understanding of his Christian heritage. Other courses and seminars are offered which will enable him to

pursue this history at a deeper level once his initial interest has been aroused.

### **SYSTEMATIC THEOLOGY**

The purpose of systematic theology is to try to achieve a reasoned understanding of the meaning and implications of Christian faith in relation to contemporary modes of thought. Theological thinking looks, on the one hand, to the original sources of Christian faith, the biblical writings, and to the whole range of Christian tradition which represents the Church's attempts to understand its faith in previous periods of history. On the other hand, theology looks to the practical tasks of responsible preaching, teaching, counseling, and the problems of ethical judgment and action in today's world. Thus, the courses in systematic theology aim not merely at confronting the student with the thought of other theologians, but to engage him in doing his own theological thinking. They will help him to come to terms with the historic traditions of the church as well as the sometimes bewildering but often exciting currents in contemporary theology: the "death of God" theologies, calls for a "black theology," the "theology of hope," process theology, and the discussions in the ecumenical movement and renewed Protestant-Catholic relationships. They are designed to give the student ample opportunity and guidance in sorting out his own beliefs and developing a sound theological basis for future ministry.

The offerings in systematic theology are divided into A-level and B-level courses. The A-level courses are introductory in nature. They attempt to familiarize the student with the task of theology, theological resources and method, and contemporary theological issues. The B-level courses are designed to take the student into deeper levels of analysis of theological questions and to involve him in the work of constructive reformulation of the content of the Christian faith.

## **CHURCH HISTORY AND HISTORY OF DOCTRINE**

### **A211 History and Theology of the Patristic Era (To A.D. 451)**

An introduction to the institutional and dogmatic history of the Early Church beginning with the Sub-Apostolic age and closing with the Council of Chalcedon (A.D. 451) and the death of Augustine (A.D. 430).

First semester, 1971-72

Mr. Battles

### **A212 History and Theology of the Middle Ages (To A.D. 1500)**

An introduction to the institutional and dogmatic history of the Medieval Church from the fall of Rome to the eve of the Reformation.

Mr. Battles

### **A213 The Reformation**

An introduction to the history and thought of the Reformation in its broad aspects, i.e., the Lutheran and Swiss reformers, the Radical Reformation, and the reforms in England.

Second semester, 1971-72

Mr. Paul

### **A214 The Post-Reformation Era**

This course traces the seventeenth and eighteenth century movements of Orthodoxy, Pietism, and Enlightenment.

Second semester, 1971-72

Mr. Gerstner

### **A215 The Church In American Culture: Historical Perspective**

This is an introductory course in the history of the American church. It approaches the history of the Church through the various constituent elements in American society and tries to evaluate the Church as an institution within this setting.

First semester, 1971-72

Mr. Paul

### **A216 The Church In An Age of Revolution**

Introduction to the history of the Church and its thought during the nineteenth and twentieth centuries. The course will trace the impact of the scientific, political, social, and cultural revolutions on Christianity, and the development of missionary, ecumenical, and social activity in the churches during this period.

Second semester, 1971-72

Mr. Paul



Mr. Battles

**A217 Representative Christian Thinkers From Ignatius of Antioch to the Protestant Reformation**

An elementary survey, presupposing no prior work in the field, of the major architects of the Christian tradition in the first millennium-and-a-half of its history.

First semester, 1971-72

Mr. Battles

**B221 Studies In Medieval Thought**

The topic will be chosen from the following: monasticism, mysticism, Medieval dissent, the Church; also the life and thought of particular medieval churchmen.

Mr. Battles

**B222 Calvin's Institutes of the Christian Religion**

In this seminar the entire *Institutes* will be read and discussed; students will be offered the opportunity to concentrate on special topics, with emphasis upon the historical matrix of Calvin's thought.

Mr. Battles

**B223 Studies In John Calvin**

An introductory course in Calvin, the topic of which will be changed from year to year.

Mr. Battles

**B230 The Problem of Unity In History and Theology:**

**Prior to the Reformation**

Mr. Battles

**B231 The Problem of Unity In History and Theology:**

**After the Reformation**

The divisions of the Church since the Reformation seen as problems both of doctrinal differences, and as non-theological and institutional. The stimulus to unity and movement towards a concept of unity and diversity in the Church.

Mr. Paul

**B232 Christian Classics: Serapion To Thomas A. Kempis**

With emphasis upon the tradition of prayer and devotion, this course will treat, in seminar fashion, selected masterpieces of the early and medieval periods of the Church.

Mr. Battles

**B233 Christian Classics: From The Reformation.**

Classical works of Christian thought and devotion from the time of Luther to Bonhoeffer. Each work will be examined historically to show its impact on its own time and the characteristics that have made it a "classic."

Mr. Paul

**B234 Roman Catholicism At Trent and Later**

The historic-theological development of modern Roman Catholicism. Especial study of the canons of the Council of Trent.

First semester, 1971-72

Mr. Gerstner

**B240 The Rise of Puritanism: England**

The rise of Puritanism and Separatist movements in England, and their seventeenth century development in Anglican, Presbyterian, Congregational, and Baptist forms of church worship.

First semester, 1971-72

Mr. Paul

**B241 The Rise Of Puritanism: America**

The causes that led to the Pilgrim and Puritan immigration in the early seventeenth century; the transplantation and development of Puritan thought and church styles in America.

Mr. Paul

**B242 The Settlement of the Church In America**

This course deals chronologically with the settlement of the Church in the American states, and with the origins of American pluralism.

**B243 United Methodist History, Doctrine, and Polity**

Required of United Methodist students for graduation; elective for other students.

First semester, 1971-72

Mr. Chamberlin

**B244 Major Sects**

Jehovah's Witnesses, Mormonism, Christian Science, and other groups compared with traditional Christianity. Resemblances and differences noted.

Second semester, 1971-72

Mr. Gerstner

**B245 American Theology**

The Puritan theology culminating in Edwards. Subsequent developments and reactions with special reference to Hopkinsianism, Taylorism, and the Princeton School. Twentieth century American thought from Rauschenbusch to the present.

First semester, 1971-72

Mr. Gerstner

**B246 American Christianity and Social Issues**

Traces the social and political implications of the Church's message, and the involvement of the Church from the period of the Great Awakening to the present.

Mr. Gerstner

**B250 Selected Problems of Modern Church History**

A course or seminar that will take up a selected topic from the modern period, and which will enable the instructor to explore the selected subject in depth. Topic to be announced at the beginning of the registration period.

Mr. Paul

**B251 Selected Problems In American Church History**

Same procedure as above in the specific field of American church history.

Mr. Paul

**B255 Faith and Order Seminar**

Selected problems in Faith and Order discussed in association with seminarians at St. Vincent (Roman Catholic) Seminary, at Latrobe, Pa. This seminar involves student work in small groups, and several plenary discussions at P.T.S. or St. Vincent.

Mr. Paul and St. Vincent faculty

**B261 The Church and Its Ministry**

A biblical, historical, and theological critique of the ecclesiological problem, and of ministry and ordination.

First semester, 1971-72

Mr. Paul and Mr. Ezzell

**B299 Advanced Reading and Research In Church History**

Guided reading and research in sources of church history. Subjects for study will be determined in conference with the instructor. Permission of the instructor is necessary for registration.

Staff

**B200 Independent Study in Church History**

Staff

**P270 Critique of Sources**

An introduction to external and internal critique of sources, critique of literature, interpretation, combination, and the use of non-verbal sources. The course is designed primarily for advanced students in the theological disciplines and for those who are in the program of study leading toward theological librarianship. Offered alternate years.

**P275 Politics and Religion in Sixteenth Century England and America**

A seminar which will survey the relationship between religion and politics in sixteenth century England, that is, during the reigns of Henry VIII, Edward VI, Mary, and



Mr. Paul

Elizabeth I, with special concentration upon the Elizabethan Settlement of Religion.

Mr. Paul

**P276 Religious Background of the English Civil War**

This course will explore the religious issues during the first part of the seventeenth century which led to the emigration to New England and which affected the English Civil War. It will be a seminar for students wishing to develop their own research in the period.

Second semester, 1971-72

Mr. Paul

**P277 Politics and Religion In Seventeenth Century England and America**

A seminar examining the relationship between religion and politics in seventeenth century England and America, concentrating upon the reasons for emigration and the development of church-state relations in England and the colonies.

Mr. Paul

**P280 Selected Problems In Ecumenical History and Relationships to and Including the Reformation**

Mr. Battles

**P281 Selected Problems In Ecumenical History and Relationships to and Including the Reformation**

Mr. Paul

**P285 The Documents of Vatican II In Historical Perspective**

This course will concentrate attention on the drafting, promulgation, and implementation of the dogmatic constitutions, declarations, and other utterances of Vatican II (1962-65).

Mr. Battles

**P286 Seminar In Historical Theology**

Staff

**P287 Peter Lombard's Four Books of Sentences**

A study of the Foundation Book of Scholastic Theology. Since English translations will be provided by the instructor, a knowledge of Latin will not be required, although it will be useful.

Mr. Battles

**P288 Origen**

A study of Origen's *On First Principles*, Commentaries, and other writings and their relevance to the modern world.

Second semester, 1971-72

Mr. Battles

**SYSTEMATIC THEOLOGY**

**A311 Introduction To Theological Work**

Outline of the need for and tasks of the various theological disciplines, with special emphasis on the distinctive questions and procedures of systematic theology. Building a basic vocabulary of theological and philosophical terms. Analysis of the functions of Scripture, creeds, non-theological knowledge, and reason in theological arguments, studying selected texts. Introduction to various resources for theological work such as theological dictionaries and encyclopedias, periodicals, and classic systems of Christian doctrine.

First semester, 1971-72

Mr. Kehm

**A312 Methodology and Doctrine In Systematic Theology**

An introduction to the methodological foundation of systems in Christian theology through a comparative in-



Mr. Kehm

vestigation of the systematic treatment of Christian doctrine. A study of the way in which the methodological basis and structure of systems of theology determines the form and content of the doctrines explicated therein. Systems to be studied in the first semester, 1971-72: Calvin, Barth, and Tillich. Doctrines to be studied: revelation, sin and evil, Incarnation, salvation (Justification-sanctification).

First semester, 1971-72

Mr. Nelson

**A313 Introduction To Current Problems In Theology**

Investigation of the fundamental problems under discussion in the literature referred to by such labels as "the new hermeneutic"; the "God is dead" theology; the "theology of hope"; "Black theology"; and "process theology."

Mr. Kehm

**A314 Problems of Christian Belief**

A course to help the student in thinking through some of the problems he may have with items of Christian belief ordinarily taken for granted as the presuppositions of theology. Such items may include arguments for belief in God (and what we mean by "God"), the centrality and uniqueness of Christ, the relation of faith to the Church (in the light of current criticisms of institutional churches), and the relation of faith to social and political issues. Since discussion of the bases for belief is inseparable from questions about the content of belief, the course will also serve as an introduction to theology.

Mr. Wiest

**A315 Kierkegaard and Bultmann**

An introduction to the questions raised for systematic theology by the tradition of Christian existentialism as found in two of its chief proponents. Areas of specific concern: the relationship between faith and history; the personal self and the communal self; the understanding of truth as a way of being. Tests: *Fear and Trembling*, *The Sickness Unto Death*, *Concluding Unscientific Postscript*, *Jesus and the Word*, *Existence and Faith*, *Jesus Christ and Mythology*, and Schubert Ogden's *Christ Without Myth*.

Second semester, 1971-72

Mr. Nelson

**B320 Major Theological Systems: Irenaeus, Schleiermacher, and Barth**

An examination of the basic themes in the theologies of the men listed. Special attention will be given to the connection between "nature and grace" or, more concretely, to the role of Christ in enhancing man's likeness to God. The implications of this theme for ecclesiology, the Christian life, and eschatology will be sketched. Implications for understanding the way "grace" enters and affects the human situation will also be explored.

Mr. Kehm

**B330 Constructive Theology: Man and Christ**

A presentation and development of constructive proposals for a Christian view of man and a corresponding Christology. Biblical material and traditional Catholic and Protestant views of man and Christ will be examined, along with non-theological views of man. An attempt will be made to bring out the pertinence of the biblical and traditional views for understanding "human nature" while at the same time correcting and reformulating them so that their pertinence to the problems of humanization becomes evident.

Mr. Kehm

**B331 Constructive Theology: God, Creation, and Providence**

A critical reinterpretation of the doctrines of God, creation, and providence which takes account of modern biblical research, current philosophical criticisms and proposals, and relevant scientific findings. A proposal will be presented which will try to show that "God-talk" is both meaningful and capable of making truth-claims.

Mr. Kehm

**B334 Constructive Theology: The Holy Spirit, The Church, and the Sacraments**

An analysis of the ways in which natural forms of human communal activity are taken up and transformed through the activity of the Holy Spirit to build up a community which is the "sacrament" of Christ in the world. Study of biblical material on the Holy Spirit and the church; phenomenology of the social world; the ecclesiologies of Calvin, Schleiermacher, Bonhoeffer, K. Barth, Rahner, Schillebeeckx, Haroutunian, and others. Suggestions of possible institutional supports for such a community.

Second semester, 1971-72

Mr. Kehm

**B340 Major Christian Theologians: Paul Tillich**

A study of Tillich's approach to systematic theology with an emphasis on both his method and the content of his thought. The course will focus on the way in which Tillich presents traditional Christian doctrines.

Mr. Nelson

**B341 Major Christian Theologians: Reinhold Niebuhr**

A study of one of the most consistent theological methods in the history of Christian theology. An explication of a major alternative interpretation of the nature of Christian theology as "systematic."

First semester, 1971-72

Mr. Nelson

**B342 Major Christian Theologians: Bonhoeffer**

Readings and discussion of ideas from Bonhoeffer's writings, with emphasis upon the development of the student's own theological thinking in response to these ideas.

Second semester, 1971-72

Mr. Wiest

**B350 Reformation Symbolics**

A study of the history and theology of Protestant confessions and catechisms.

First semester, 1971-72

Mr. Cochrane

**B351 The Authority of Scripture in a Revolutionary Age**

Examines presuppositions in current use and study of the Bible. How can it be a 'norm'? What is the 'unity' of Scripture? How is the historicocritical approach related to constructive theology? How does the Bible function as the basis for preaching? Why turn to the Bible in the first place?

First semester, 1971-72

Mr. Kehm, Mr. J. Jackson,  
and Mr. Hinds

**B352 The Doctrine of Eschatology from Schweitzer to the Theology of Hope**

The form and content of the doctrine of eschatology considered from the suggestion that it is central in the teachings of Jesus and therefore should be the formative doctrine for the construction of theological systems. The Kingdom of God as present and future. Hope as man's essence. Readings in Albert Schweitzer, Norman Perrin, Rudolph Bultmann, Teilhard de Chardin, Jurgen Moltmann, Johannes Metz and others.

Second semester, 1971-72

Mr. Nelson

**B353 The Doctrine of the Resurrection**

An examination of some specific problems involving the doctrine of the resurrection and a look at the resultant theological implications of various alternative resolutions of the problems. Among the topics considered will be the meaning of the phrase "Easter event," the significance of the resurrection for an understanding of historical meaning—meaning in history, and the meaning of the resurrection as the end of history.

Mr. Nelson

**B354 The Process of Understanding**

A study of the problem of hermeneutics, aiming at the development of a general theory of "understanding" and showing its applicability to theology.

Mr. Kehm

**B355 The Apostle's Creed In A Revolutionary Age**

This course will deal with the history and interpretation of the Apostles Creed in revolutionary periods and its message for the Church in our day.

First semester, 1971-72

Mr. Cochrane

**B356 The Lord's Supper**

A reexamination of the meaning of eating and drinking with Jesus in the light of Scripture and Church tradition.

Second semester, 1971-72

Mr. Cochrane

**B361 Theology of the Future**

A study of the meaning of the term "future" in the phrases "relative historical future" and "absolute eschatological future," and an examination of the suggestion that the "future" in both of these senses is, or can be, or should be causally related to the present social and political activity of Christians.

Mr. Nelson



Mr. Nelson

**B362 Modern Movements and Philosophies In Judaism**

A discussion of basic Jewish concepts which will be followed by an introduction to leading contemporary Jewish thinkers. Martin Buber, Franz Rosenzweig, Mordcaï Kaplan, Herman Cohen, and Leo Baeck will be among those considered. Movements and controversies in current Jewish life will also be discussed. Topics will include liturgical reforms, Israel, social action, and others.

Mr. Jacob

**B363 Contemporary Issues In Philosophical Theology**

Examination of various philosophical movements (such as analytic philosophy, existentialism, phenomenology, naturalism, process philosophy) with respect to their bearing upon the content and method of Christian theology.

Mr. Wiest and Mr. Kehm

**B364 Theology and Science**

The role of science in shaping the modern mind. Recent changes in our understanding of the nature of scientific knowledge. Survey of theological responses to modern science and of the possibilities for a "theology of nature" in contemporary Protestant thought.

Mr. Wiest

**B365 Theology and Communication in the Culture**

Identical to B565.

Second semester, 1971-72 Mr. Nelson and Mr. Ezzell

**B371 Theological Readings In Latin**

After a brief review of Latin grammar (if necessary) the student will be permitted to choose texts from the early, medieval, or Reformation period of Church history, according to his interest or need. (One hour credit)

Offered on request.

Mr. Battles

**B372 Theological Readings In German**

Readings in relatively recent German theological works, such as Karl Barth's *Die Christliche Lehre nach dem Heidelberger Katechismus*. (One hour credit)

Both semesters, 1971-72 Mr. Gerstner and Mr. Kehm

**B373 Theological Readings In French**

Contemporary theological and historical literature: Etienne Gilson, Jacques Maritain, and others. (One hour credit)

Offered on request Mr. Gerstner and Mr. Battles

**B399 Guided Reading and Research In Systematic  
Theology**

Subjects for study will be determined in conference with the instructor in accord with the needs and interests of the student. Permission of the instructor is necessary for registration.

Theology Staff

**B300 Independent Study In History and Theology**

An advanced course in a defined area of history and/or theology, offered by members of the Division for specified credit hours.

**P311 Theological Method**

The investigation of one or several problems related to the doing of theology: theology and philosophy, the authority of Scripture, the status and use of tradition, the nature of theological statements, the problem of system, theology as analytic-synthetic, theoretical-practical.

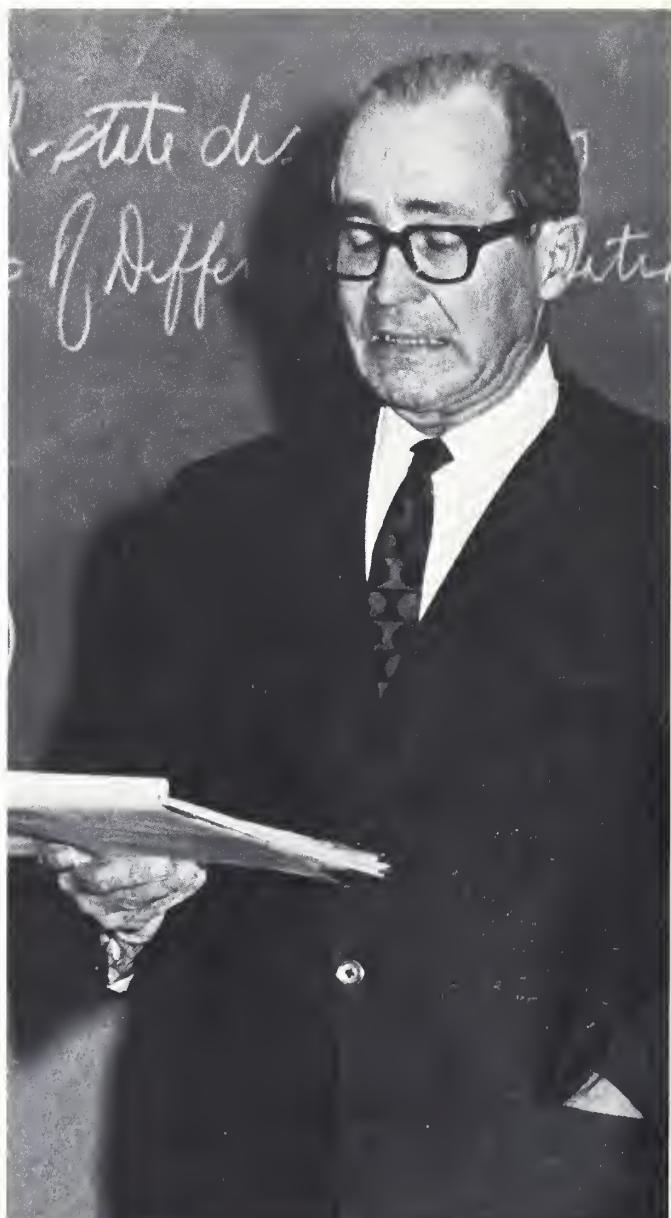
Mr. Wiest

**P333 Constructive Theology: Rethinking God**

Current questions about belief in God. Linguistic meaning and logic of "God-talk." Rethinking the nature of God, especially with respect to time and change.

First semester, 1971-72

Mr. Wiest



Mr. Gerstner

**P340 Major Christian Theologians**

Intensive study of the works of one of the great theologians of the Church, such as Origen, Augustine, Aquinas, Luther, Calvin, Schleiermacher, Barth, or Tillich.

Staff

**P350 The Path of Protestant Theology from Schleiermacher to Troeltsch**

Attention will be focused upon Schleiermacher and his followers, and the impact of the rise of historical thought upon theology.

First semester, 1971-72

Mr. Kehm

**P351 The Path of Protestant Theology from Barth to Pannenberg**

The "neo-orthodox" reaction to the heritage of nineteenth century continental theology; the positive proposals of Barth, Tillich, and Bultmann; the reappearance of prob-

lems connected with the theme, "faith and history"; and the proposals of Ebeling, Moltmann, Pannenberg, and some American theologians with respect to these problems.

Second semester, 1971-72

Mr. Kehm

**P360 Controversial Theological Issues**

The investigation of one theological problem through the study of the major "orthodox," "heretical," "heterodox," or sectarian formulations of that problem. The study of such controversial issues as the freedom of the will, the trinity, predestination, the status of natural theology, the two natures, demythologizing, issues of Faith and Order in the ecumenical movement.

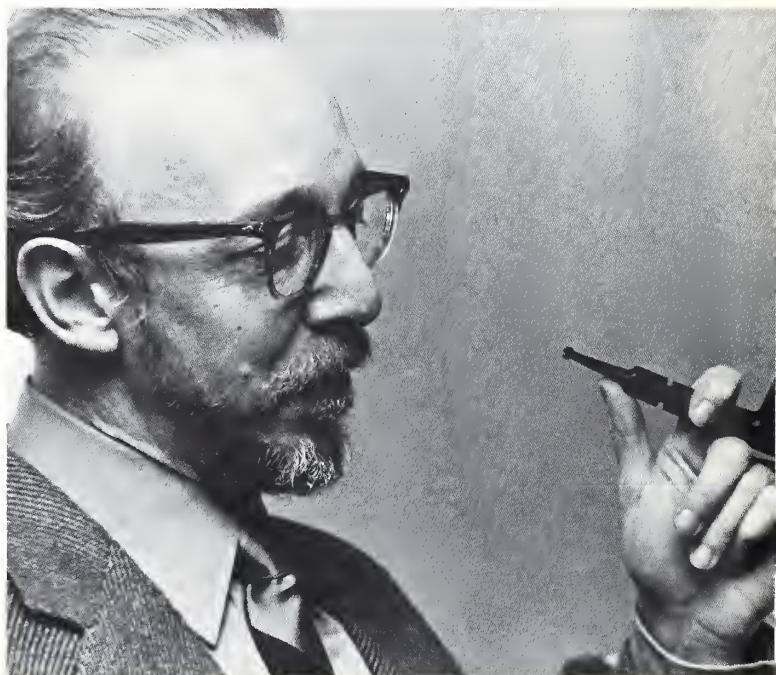
Mr. Kehm

**P365 Types of Modern Christology**

Staff



Mr. Cochrane



Mr. Wiest



Mr. Stone

## THE CHURCH AND MINISTRY DIVISION

Mr. Buttrick,

chairman

Mr. Ezzell

Mr. Paylor

Mr. Bald

Mr. Hinds

Mr. Ralston

Mr. Chamberlin

Mr. G. Jackson

Mr. Scott

Mr. Clyde

Mr. Nicholson

Mr. Stone

Courses in the Church and Ministry Division intend to relate learning in theology, church history, and biblical studies to the ongoing work of the church in contemporary society. Thus, classes in Church and Ministry are not merely "how-to-do-it" sessions for fledgling clergy, but involve critical and constructive thinking about the Christian mission in the twentieth century.

Study in the Division is divided into two areas: courses having to do with the relationship of Christian faith to current thought and social structures; and courses having to do with Church order, teaching, preaching, pastoral care, and worship.

I. CHRISTIAN FAITH & SOCIETY: Courses in ethical theory, social and political ethics, and considering particular ethical problems (e.g. violence, technology, international relations, racial conflict, etc.); as well as courses in the sociological understanding of religion, community structure, etc. We also offer courses providing Christian perspective on the arts and on other communicative media.

II. CHRISTIAN FAITH AND THE LIFE OF THE CHURCH: Courses which are designed to consider disciplines involved in the Church's ministry, such as, Church Mission and Order, Education, Pastoral Care and Counseling, Worship and Homiletics, Field Education.

Tutorial instruction and guided reading courses are available so that specific student needs may be met.

Above all, the Church and Ministry Division is concerned to develop students' capacity for ministry

by urging them to think through social strategy, life-styles and language, appropriate to the Gospel in a complex and strangely secular age.

## **ETHICS**

### **A411 Introduction To Social Ethics**

An introduction to the study of social ethics through the analysis of contemporary political problems. Issues of the methodology of social ethics will be examined in the light of current struggles for power and justice.

First semester, 1971-72

Mr. Stone

### **A412 Christian Ethical Decision**

A basic introductory exploration of the nature of the Christian Ethic and of its Biblical and theological foundations. Emphasis will be made upon discovery of ways in which Christians identify moral issues and respond to them.

Mr. Bald

### **A413 The Ideal Social Order**

A seminar based upon an introductory investigation and critique of selected Christian and other forms of Utopianism, past and present, in relation to contemporary social change.

Mr. Bald

### **A414 The Theological Ethics of William Temple and Reinhold Niebuhr**

A comparative study of the social thought of the late Archbishop of Canterbury and one of America's leading voices in the field of ethics in relation to their theological functions.

Mr. Bald

### **B421 The Social Teachings of the Christian Church**

Study of selected positions in the history of the churches' social teaching from the New Testament to the end of the nineteenth century. Focus on the issues of Christ and culture, church and state, the Christian and war.

Mr. Stone

### **B422 Moral Issues In International Politics**

The perennial problems of Christian ethics and international politics; the theory of international politics; the moral issues raised by nuclear armaments; particular case studies in United States foreign policy.

Mr. Stone



Mr. Bald

### **B423 The Problem of Violence In Christian Ethics**

Violence as a social phenomenon and violence as a means to an end. The implications of Christian ethical concepts of love, power, and justice for the use of violent means in international and domestic situations.

Mr. Wiest

### **B424 Seminar In Contemporary Ethical Thought**

Discussion of selected readings from contemporary Protestant and Roman Catholic ethicists, such as R. Niebuhr, K. Barth, E. Brunner, H. R. Niebuhr, R. Ramsey, P. Lehmann, D. Bonhoeffer, G. Winter, J. Gustafson, K. Rahner, B. Haering, J. Maritain, J. C. Murray.

Second semester, 1971-72

Mr. Wiest

### **B425 The Thought of Reinhold Niebuhr**

A detailed examination of The Nature and Destiny of Man and the study of Reinhold Niebuhr's political and social writings.

Mr. Stone

65

**B426 Christian Ethics and Revolution**

The seminar is focused on the analysis of the concepts and problems of radical social change, and on the examination of Christian response to movements of revolution and counter-revolution.

First semester, 1971-72

Mr. Wiest

**B427 Conscience, War, and Resistance**

An inquiry into the Christian analysis of conscience and consciousness in times of international crisis. The topics of society, war, and resistance to war will be examined in the readings of Augustine, Niebuhr, Bennett, Bainton, Ramsey, Rahner, Shaull, Berrigan, Bonhoeffer, Geertz, Berger, and Becker.

Mr. Raines

**B463 A Social Hermeneutic of the Gospel**

Identical to B763.

First semester, 1971-72

Mr. Stone and Mr. Ezzell

**P441 History of Christian Ethics**

Readings representative of the kinds of ethical thinking which have appeared in the history of Christian thought, and their relation to various theological systems or points of view. Discussion especially of those questions and distinctions of importance to any Christian ethic.

First semester, 1971-72

Mr. Wiest

**P442 Christian Ethics and Contemporary Political Philosophy**

A seminar which analyzes issues in contemporary political philosophy and their implications for Christian ethics. Particular reference is given to British political philosophy and the American realist school.

Mr. Stone

**P443 The Ethics and Theology of H. Richard Niebuhr**

A consideration of the formative influences on the thought of H. R. Niebuhr, and an analysis of his major writings in ethics and theology.

Mr. Stone

**P444 Law, Theology, and Ethics**

Reading and discussion of selected topics within two of the following areas: (1) comparisons and contrasts between jurisprudential and theological concepts and ways of thinking; relations between law, morality and religion; (2) ethical issues such as civil disobedience, punishment, laws regarding sexual behavior, censorship, problems in church-state relations, professional ethics.

Second semester, 1971-72

Mr. Wiest



Mr. Hinds

## **FAITH AND CULTURE**

### **A511 Christian Responsibility and the World Social Revolution**

The course will explore the nature and technique of Christian world responsibility in view of the nature of the Gospel and the action of the Church as both confront today's global revolution, with special attention given to the Christian approach to the non-Christian religions and to Communism.

Mr. Clyde

### **B521 Christian Faith and Contemporary Literature**

A study of the relationship between Christian faith and themes in contemporary literature. Works by a number of modern writers including Sartre, Updike, Beckett, Pynchon, and Ionesco will be read and discussed.

Mr. Buttrick

### **B522 The Rhetoric of Social and Political Issues**

Studies in the rhetoric used by spokesmen for various positions in society in order to understand and interpret.

Mr. Hinds

### **B523 Understanding Mass Media**

Analysis of the effects of mass media on society, understanding the nature of each medium, and the problems faced by professionals. Exploration into the kinds of effective uses the Church can make of the media.

Mr. Hinds

### **First semester, 1971-72**

### **B531 Blackness and the Church**

This course will make solid inquiry into the meaning and utility of blackness. It will assess the concept in terms of its inescapable challenges to the individual Christian. The course will consider definitions of "black church" and "white church." It will then study role functions of these institutions in (a) acceptance of blackness as an authentic church challenge, (b) implementing a new concept of the meaning and mission of the Church in terms of the new black thrust, and (c) crusading for Christ through service to man in unpopular, uncharted, and controversial domains. Students will be involved in studying literature germane to blackness and the Church. While some books not commonly used will be explored as resources, there will also be considerable use of periodical literature.

Mr. Dixon



Mr. Ezzell

### **B561 The Church and Its Ministry**

Identical to B261.

First semester, 1971-72

Mr. Ezzell and Mr. Paul

### **B565 Theology and Communication in the Culture**

A study of the forms in which essential human drives, desires, guilts, and frustrations manifest themselves in contemporary American culture. An examination of the ways in which these cultural expressions might inform and facilitate the communication of the Gospel to contemporary Americans. An explication of the insights which a critical Christian theology might bring to this task. Some of the cultural phenomena to be studied are the film, advertising, television, professional sports, popular magazines, and certain forms of popular and folk music.

Second semester, 1971-72      Mr. Ezzell and Mr. Nelson



Mr. Ralston

## CHURCH MISSION AND ORDER

### A611 Images and Issues of Ministry

One's preparation for ministry depends upon one's view of ministry. This course, which is designed primarily for juniors, provides an opportunity for a broad review of the varied forms of ministry which characterize contemporary Christianity. In addition to reexamining the views among students, various members of the Seminary faculty will share a series of dialogues on what ministry means to them, and several pastors engaged in diverse patterns of work will meet with the class. Through small seminar discussions and reading in the current literature on ministry, the course may help each student to clarify the direction of his own preparation for the ministry.

Mr. Chamberlin and staff

### A612 Christian Mission In Today's World:

#### An Introduction

Designed to introduce today's Christian Mission, the course will be largely determined by student concern. It is expected that study will be directed to the theology and

practice of Christian mission both at home and abroad, especially relative to such contemporary concerns as new forms of ministry, the developing ecumenical movement, and the role of the institutional church, the ordained clergy, and the laity. Students will undertake field studies, and use will be made of audio-visuals as well as printed materials.

Mr. Clyde

### A613 The Church as a Society In Society

The course examines particularly the social nature of the religious society which is the Church, and how the Church as a religious society affects and is affected by the other societies among which it exists. The first half of the course surveys the general situation; the second half considers special situations such as those raised by rapid social change, extreme population mobility, urban development, ethnic and social phenomena, and conflicts within the Church and between the Church and other societies. Work for each student will include a case study of a current situation of his choice.

Mr. Clyde and Mr. Scott

#### **A614 New Patterns of Christian Presence**

An exploration of the many new forms of ministry being conducted experimentally both in this country and abroad; a review of studies by denominational agencies, particularly the World Council of Churches study of the missionary structure of the parish; and an examination of the implications of these developments for the parish and its educational ministry.

Registration is limited.

Second semester, 1971-72

Mr. Chamberlin

#### **A615 Contemporary Movements In Ecumenics**

Through study of current ecumenical relations among churches resultant from such developments as Vatican II, the Consultation on Church Union, the Wheaton Conference of non-World Council Churches, and selected denominational unions, effort will be made to prepare students for knowledgeable action in situations of ecumenical significance.

First semester, 1971-72

Mr. Clyde

#### **B588 The Authority of the Bible in a Revolutionary Age**

Examines presuppositions in current use and study of the Bible. How can it be a 'norm'? What is the 'unity' of Scripture? How is the historicocritical approach related to constructive theology? How does the Bible function as the basis for preaching? Why turn to the Bible in the first place?

First semester, 1971-72 Messrs. Hinds, Kehm, J. Jackson

#### **B621 Life and Work of the United Presbyterian Church**

The course is designed to help those who serve in church vocations within the United Presbyterian Church, especially pastors and directors of Christian education. Attention is directed to the life and work of the United Presbyterian Church as it appears through Presbyterian history, and as it appears today in United Presbyterian organization and administration at all levels, especially at the parish level.

Second semester, 1971-72

Mr. Clyde

#### **B622 Polity and Program of the United Presbyterian Church**

An introduction to the polity and program of the United Presbyterian Church, designed in part to help United



Mr. Chamberlin



Mr. Nicholson

Presbyterian students to prepare for denominational examinations in that field.

First semester, 1971-72

Mr. Clyde

**B623 The Wider Ecumenism (Major World Religions)**

The course will study from major world religions (Primitive Religion, Hinduism, Buddhism, and Islam) with a view to: (1) a better self-understanding by Christians of their own faith; (2) a better understanding by Christians of what should be the Christian witness to people of other faiths.

Second semester, 1971-72

Mr. Clyde

**WORSHIP AND HOMILETICS**

**A701 The Worship of the Church**

The course will study the history of Christian worship, the doctrine of the Sacraments, as well as current forms of worship. Symbolism, church architecture, and The Worshipbook of the UPCUSA will be analyzed and discussed.

First semester, 1971-72

Mr. Buttrick

**A702 Doing the Liturgy: The Spoken Word**

Designed to provide practice in the conduct of worship. Includes basic principles of speech and interpretation. Small sections, audio and video recordings, conferences on individual problems.

1971-72

Mr. Hinds

**A703 Music In The Church**

A practical approach to the many problems arising in connection with church music with particular attention to the problems of the small congregation. Organizing the musical resources of the congregation, the music as a spiritual force in the church life, and the minister's relation to choir and choirmaster.

1971-72

Mr. Ralston

**A704 Hymnology**

An analytical and historical study of the great hymns and tunes of the Christian Church. Consideration of the qualities of a good hymn. Practical and effective use of the hymnal.

First semester, 1971-72

Mr. Ralston

**A711 Homiletics: A General Introduction**

The class will include lectures, discussion, and workshop sessions in which the task of preaching will be examined, as it relates to hermeneutic, theological, and cultural questions. The process of moving from text to sermon will be analyzed in depth with attention to structure and meaning, style, language systems, etc.

Both semesters, 1971-72

Staff

**A712 A Program In Protestant-Roman Catholic Homiletics: Introductory**

This introductory course will be a cooperative class with St. Vincent's Roman Catholic Seminary at Latrobe, Pa. The class will meet at each Seminary on alternate weeks. The course will consider the theological understanding of preaching as well as the influence of its biblical, liturgical, and cultural contexts. Students will be introduced to the workshop method of sermon preparation. Sermons will be written and preached for class criticism.

Second semester, 1971-72

Mr. Scott

**A713 The History of Preaching**

A study of preaching from a historical perspective. Preaching will be examined in particular periods by analyzing doctrinal and ethical content, homiletic methods, style, and cultural contexts. Hermeneutic principles, liturgical setting, major forms will be considered.

Mr. Scott

**B721 The Content and Style of Puritan Preaching**

Homiletic theory and practice reached a high water mark in the sermons of the Puritan preachers of the 1640's. The content, style, and contemporary cultural implications of these sermons will be studied.

Second semester, 1971-72

Mr. Nicholson

**B724 Preaching from the Parables**

The course is two-fold: a study of the history of interpretation of Parables, and the actual writing and classroom delivery of sermons from the parables.

First semester, 1971-72

Mr. Nicholson

**B725 Homiletical Study of Acts**

The course is three-fold: a review of the historical-critical approach to Acts, the discovery of homiletical material, and the actual writing and classroom delivery of sermons.

Second semester, 1971-72

Mr. Nicholson

**B731 Preaching and Theological Understanding**

A study of the ways in which theological understanding may shape biblical interpretation during the preparation of sermons, and may influence structure, style, and metaphor in the language of preaching.

First semester, 1971-72

Mr. Buttrick

**B732 Advanced Problems In Homiletics**

The course will study particular problems relating to contemporary homiletic theory, such as the problem of linguistic change, the hermeneutic discussion, the New Rhetoric, changing cultural meanings, etc.

1971-72

Mr. Buttrick

**B733 Black Preaching**

This course will attempt to: (1) trace the historic development of Black Preaching as a significant factor relative to the development of the Black Church and Community; (2) to critically analyze the style, content, and structure of Black Preaching, utilizing recordings, tapes, and actual worship experiences; (3) to understand what are the unique contributions of this medium relative to Christian theology and ethics as interpreted and understood in the context of the Black Church experience. While this course is aimed primarily at Black students' needs, all students will find this course helpful in the homiletic development



Mr. Scott

and understanding of Black Religion as a significant aspect of the Christian Church Community.

First semester, 1971-72

Mr. Pugh

#### **B751 Homiletics Practicum**

The course will combine seminar discussion with the preparation and delivery of sermons, and is designed to lead students beyond introductory homiletics to a more sophisticated understanding of the preacher's task. In small sections students will preach twice during the semester, as well as participating in detailed homiletical analysis.

Both semesters, 1971-72

Homiletics Faculty

#### **B752 Practicum In Public Speaking**

Designed for the student who does not plan to engage in a "preaching ministry," but who will face the necessity of speaking before an audience of one kind or another. Public speaking will be practiced as it relates to various purposes and situations.

Second semester, 1971-72

Mr. Hinds

#### **B762 New Testament Passages**

This interdivisional course will study various types of New Testament passages from an exegetical, homiletical, and hermeneutical point of view.

Second Semester 1971-72

Mr. Buttrick and Mr. Orr

#### **B763 A Social Hermeneutic of the Gospel**

An interdisciplinary course which combines research on social issues with theological reflection and emphasizes the communication of the gospel through the writing and delivery of sermons and the composition of an article.

First semester, 1971-72

Mr. Ezzell and Mr. Stone

#### **B791 Preaching from the Old Testament: Ecclesiastes, Song of Solomon, Job**

An attempt to understand the special character of these Old Testament writings, their unique problems, and the methodological implications for preaching. The course will consist of initial lectures on the nature of Wisdom Literature, a seminar on the special problems of the Song of Songs, and the presentation of sermons.

Mr. Ezzell and Mr. Gowan

#### **B792 Preaching from the Old Testament: Hosea**

An examination of the problem of preaching from O.T. texts, the relation of such preaching to the New Testament



Mr. Paylor

and to contemporary thought-forms. The book of the prophet Hosea will be considered from an exegetical and homiletical point of view.

Mr. Hinds and Mr. J. Jackson

## EDUCATION

### A811 The Child and Church Education

The course is designed to give the student the opportunity to explore the possibilities of church education for children through the sixth grade. It will be developed around individual projects and concerns of the students enrolled.

Miss Burrows

### A812 Creative Teaching

A course designed to give the student the opportunity to explore creative ways of teaching the Christian Faith to children, youth, and adults within the program of the church. Observation, experimentation, and guest lecturers will be used in the course.

Miss Burrows

### A813 Education and the Black Church

First semester, 1971-72

Mr. Dixon

### B821 The Churches and Public Education

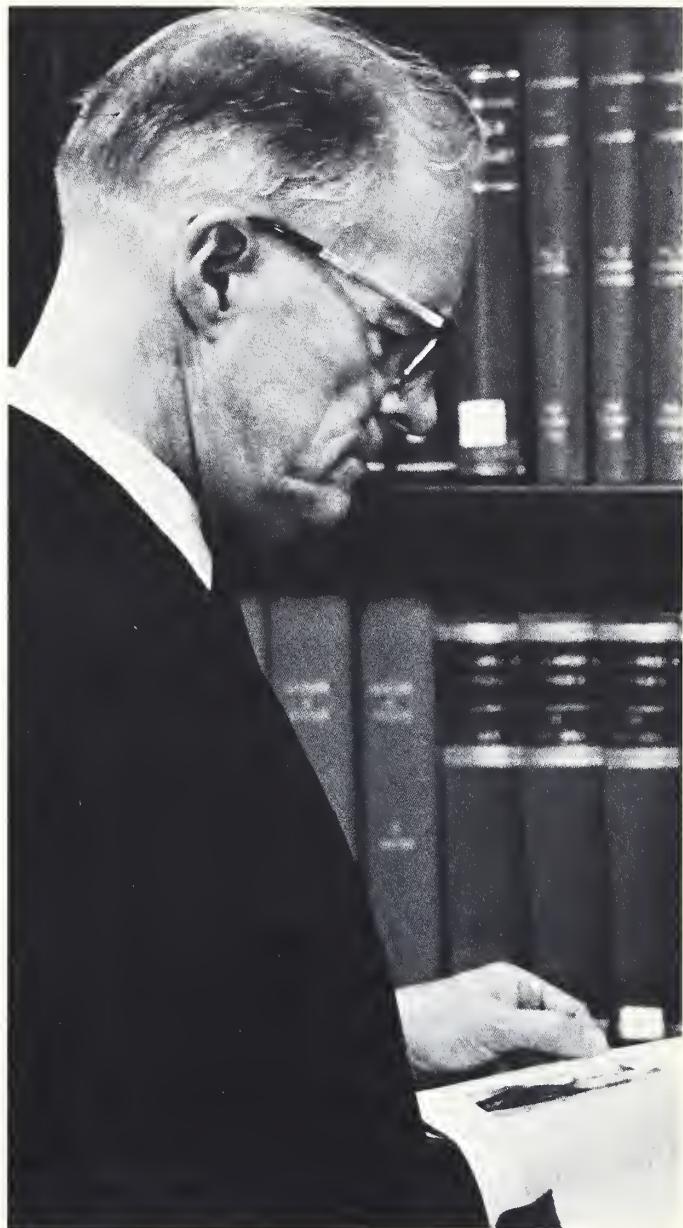
Significant new challenges confront the churches as they attempt to adjust to the changes taking place in general education. The historical relation between churches and public schools, the legal issues involved, the study of religion in secular schools, and the present relation of churches to higher education—all of these will be examined in preparation for understanding and designing what churches may do in the new situation.

Mr. Chamberlin

### B822 Christian Education Programming

This course will examine the responsibilities of the Minister of Christian Education, or the Assistant Minister responsible for Christian Education, by reviewing patterns of local church-staff relationships, the complex processes of church education with emphasis on the skills of evaluation, program planning, teacher development, and administration within the framework of contemporary Protestant congregational structures. Students plan the specific content and sequence of the course.

Mr. Chamberlin



Mr. Clyde

**B823 Church and Education**

An introduction to the field of education and the basis of the concern Christians have for general as well as church education. The course assumes that students have a basic theological, biblical, and historical background so that attention can be given to clarifying how these relate to their future educational responsibilities. Special attention is given to present patterns of church education and how they are developed. Crucial educational issues are examined in helping each student to clarify and articulate his own philosophy of education. Readings, observations, and projects are incorporated in the semester's work.

Second semester, 1971-72

Mr. Chamberlin

**B824 Protestant Theologies and Education**

A critical analysis of such recent theological emphases as radical theology, the theology of hope, theology and technology, with special consideration of their relevance for educational theory and practice. Readings will include Cox, VanBuren, Vahanian, Hoekendijk, Tillich, Barth, Moltmann, and Herbert Richardson.

First semester, 1971-72

Mr. Engel

**PASTORAL CARE****A911 Psychological Foundations of Ministry**

This course will trace human development along lines set forth by Freud and radically expanded by Erickson. With Erickson the transitional figure, the course will stress developments in ego psychology as especially helpful to the practice of ministry. The third section of the course will analyze communal components, deal with group theory, and explore implications for ministry. Theological material will be part of the data of the course, especially process theology.

1971-72

Mr. G. Jackson

**A912 Pastoral Care: An Introduction**

The two-hour lecture portion of this course will focus attention upon the nature of pastoral care and its various forms. In addition, one-hour seminar sections of the course will give the student an opportunity to discuss particular pastoral problems he is encountering and to receive supervision on his work with them. This course is recommended for students who are engaged in some type of field work.

Second semester, 1971-72

Mr. Paylor

**B921 Advanced Seminar In Pastoral Counseling**

This course will deal with case material from the perspectives of developmental theory of personality, the dynamics of health and illness, certain essential skills in counseling and the role of the pastor as counselor. (Limit: 10 students)

First semester, 1971-72

Mr. Paylor or Mr. G. Jackson

**B922 Pastoral Theology: The Black Church**

This course in pastoral theology is designed for Black students.

Mr. Pugh

**B923 The Process of Internalization**

This course, utilizing theological, psychological, and sociological insights, would try to get at the process of how values, models, and objective reality in its many forms are internalized as a basis for an attempt to discover how faith is internalized.

Mr. G. Jackson

**B924 Research In Pastoral Care**

This course will investigate and develop criteria for pastoral counseling with in-patients and after-care patients having serious emotional illnesses. Methods of study will include readings, seminars, and clinical work at Woodville State Hospital.

By invitation of the instructor.

Mr. Paylor

**B925 Group Process**

First semester, 1971-72 Mr. Cambor and Mr. Charleson

**B931 Theology and Psychiatry**

The metaphysical presuppositions, method, understanding of therapy, and some aspects of human nature will be compared. An attempt will be made to define mutuality and discreetness between the two disciplines. An introduction to Freudian, Jungian, and other psychiatric writings will be made.

Mr. G. Jackson

**M911 Developmental Theory of Personality**

The age span is traced from pre-natal influences and birth through the aging process, showing normal growth patterns, the abnormalities of neurotic and psychotic development, and the relation of the person to the social milieu.

First semester, 1971-72

Mr. Speers

### **M912 Group Process**

An examination of factors influencing communication in small groups. Through reading and discussion variables will be identified. Through group interaction the class will become a type of laboratory to experience some of the concepts of group process.

First semester, 1971-72

Mr. Matthews

### **M932 Theology and Psychology**

The material of the entire program is pulled together in dialogue between theology and the human sciences, especially psychology and psychiatry. Such themes as God, man, sin, redemption are dealt with. Pastoral care, informed theologically and psychologically, becomes the vantage-point for taking a hard look at church programming: its relevance, its resources, etc. A primary concern is to ask what the Church can do in its supportive and preventive roles as well as in its redemptive and recreative roles.

Second semester, 1971-72

Mr. G. Jackson

### **M941 The Socio-Cultural Environment**

This course deals with the ecological and cultural factors which make functional and dysfunctional contributions to personality and community development. It will emphasize the role of institutions (including the family) and power structures in their direct and indirect effect upon the individual.

First semester, 1971-72

Mrs. Meyerson

### **M946 Counseling Seminar**

Each student is required to work with four counselees, under supervision, and to participate in the presentation of case material.

Both semesters, 1971-72 Mr. Paylor and Mr. Shoemaker

### **M947 Practicum With Children**

This practicum is conducted at the Arsenal Child Study Center. Interpretive seminars are held regularly.

Second semester, 1971-72 Mr. Paylor or Miss McFarland

## **FIELD EDUCATION**

### **A975 Contracted Field Education Seminar**

Students will be assigned to field positions on the grounds of their potential for contributing to students' educational experience and personal maturity. These may



Mr. Buttrick

be parish or institutional assistantships or staff positions in specialized or related ministries. Seminary-approved supervisors will participate in regular seminars and thus take a more direct role in the supervision of the student and in his reflection on what he is learning from the experience. Students will be involved nine hours per week in the field.

1971-72

Staff

#### A976 Field Education Seminar

Students will conduct a careful study of a selected field situation as teams. On the basis of the study, the team will work out a program and develop procedures to evaluate it. The course will be limited to six students not engaged in other field education courses, and will run for two semesters.

Both semesters, 1971-72

Mr. Scott

#### A977 Listening Post Seminar

This course is designed to provide exposure to contemporary living issues confronting persons and institutions in the Pittsburgh area. This exposure will serve as the matrix as well as provide both the hard and soft data for theological reflection. Students will be related for a regular period of time (up to 8 hours) each week during the semester to institutions, probably non-church, which mold or have the potential for molding society as well as individuals; for example, institutions representing the authority/power structure of the city; service-help agencies; structures for dispensing controlling information, etc. Regular seminars will serve as the coordinating opportunity, for the presentation of case studies, and the development and sharing of projects related to particular issues relating to ministry uncovered at the listening post. The course will be team taught by members of the Church and Ministry Division and other co-opted members of the faculty.

1971-72

Staff

#### A978 Student Pastor Seminar

This seminar is designed for students serving as pastors of congregations. It is expected that the relationship between the student and the congregation will have been arranged by the Field Education Office and/or the judicatory in which the pastorate is located. Members of the seminar will attend weekly sessions. Assignments and

projects will focus on issues and needs related to the parish situations. Judicatory appointed supervisors will attend training seminars.

1971-72

Staff

#### A979 Internship Program

Students may elect, normally after the middle year, to participate in the Intern Program, a year of experience and study away from the Seminary. Three hours credit may be given for significant work done under supervision, such credit to be voted by the faculty after recommendation and evaluation by the Church and Ministry Division. Application for participation must be made through the Field Education Office.

1971-72

Staff

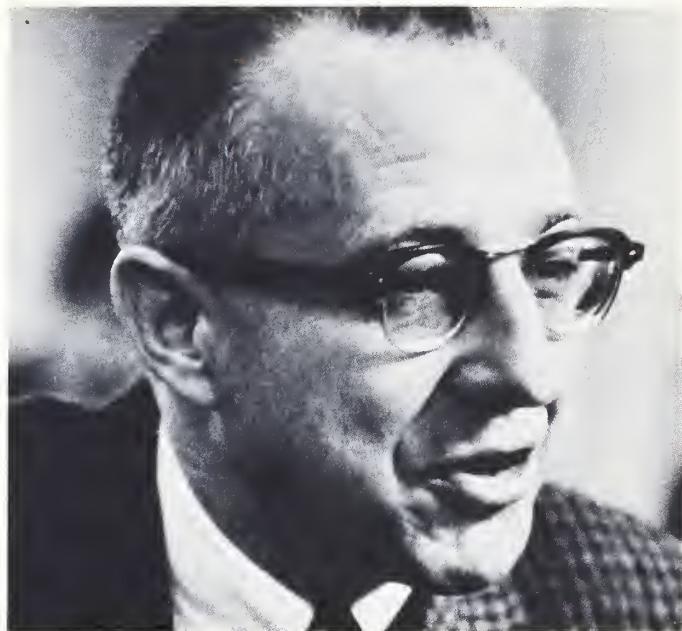
### FIELD EDUCATION

The broad objective of Field Education in Pittsburgh Theological Seminary is to complement the academic work of each student with experiences through which he may both mature personally and discover, expand, and deepen his understanding of contemporary culture and the life of the Church in its various forms. Rather than seeking to produce students prepared for particular ministries, its purpose is to initiate them into processes of ministry that will be relevant to the post-seminary realities they will encounter. Since Field Education is now an integral part of the total Seminary program and academic credit is offered for several options, it is assumed that each student will participate in some form of Field Education during his M.Div. work.

Each of the several options which students may elect has the potential to be custom-designed to meet their felt needs. All provide careful supervision by trained personnel. **The Listening Post Program** provides exposure on a regular basis to institutions, probably non-church, which mold or have the potential for molding society as well as individuals; for example, those representing the authority/power structure of the city; service-help agencies; structures for dispensing/controlling information. Under the

**Contracted Field Program** students who will be related as parish or institutional assistants or as staff members in specialized or related ministries will learn under trained supervisors while participating in ministry. Those who elect the **Field Education Seminar** will have the opportunity for research as they conduct a careful study as teams of selected field situations and on the basis of that study work out programs and develop procedures to evaluate them. **The Internship Program** is a year of experience and study away from the Seminary normally after the middle year. The fields may be parish or para-parish, both in this and in other countries. Students serving as pastors during their Seminary program may elect the **Student Pastor Seminar**. Assignments and projects will focus on issues and needs related to their parish situations. Credit may be given for **Clinical Pastoral Education** in accredited centers. One is available in Pittsburgh during the academic year. There are many centers available during the summer across the country. Other courses in the curriculum which are **field focused** provide supplementary educational experience to the class work. A great number of options similar to the above are available during the summer but without elective credit.

The industrial, cultural, educational, and religious environment of the Pittsburgh area makes possible the cooperative development of field education assignments to fit the needs of each student. For example, a student serves as an assistant chaplain at the State Correctional Institution. Opportunity is given to initiate and administer coffee house programs. One student is an assistant hospital chaplain. Others are assigned to an ecumenical ministry designed to meet the needs of a large inner city area. A further cooperative program of six denominations provides student experience which focuses on urban problems related to an area which includes a ghetto, university communities, high-rise apartments, and



Mr. G. Jackson

hospital complex. Training in draft counseling is available in a church-sponsored program. A community agency that works with disturbed teenagers provides a learning opportunity. A student discovers urban problems as he serves with a neighborhood development organization in an inner city area. An assignment to Christian Associates, a nine-county ecumenical council, offers opportunity for involvement with mass media. A center for delinquent boys provides opportunity for initiating a different kind of Christian education program. Churches representing every segment of the sociological and theological spectra are available.

All field assignments are made through the Field Education office which takes responsibility only for those patterns which the Seminary considers appropriate for meeting educational and judicatory requirements.

# 5

## DEPARTMENT

### Officers of Administration

William H. Kadel, Th.D.

President

Robert M. Ezzell, S.T.M., M.A.

Acting Dean

Joseph D. Small 3rd, B.D.

Acting Dean of Students and Director of  
Admissions

Bessie M. Burrows, M.A.

Registrar

Dikran Y. Hadidian, M.S., S.T.M.

Librarian

Harold E. Scott, Th.D.

Director of Field Education and Senior Placement  
William P. Barker, B.D.

Director of Continuing Education and  
Alumni Relations

John T. Logan, B.B.A., C.P.A.

Business Manager and Comptroller

Nancy Lapp, M.A.

Curator, Bible Lands Museum

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Mr. John T. Logan

Assistant Treasurer and Assistant Secretary

Mr. Henry C. Herchenroether, Jr.

Counsel and Assistant Treasurer

## The Faculty

John M. Bald, Associate Professor of Christian Ethics<sup>(1)</sup> Muskingum College, A.B.; Pittsburgh Theological Seminary, Th.B., Th.M.; Emmanuel College, Victoria University, Toronto, Th.D.

Markus Barth, Errett M. Grable Professor of New Testament

University of Goettingen, Dr. Theol.

Ford Lewis Battles, Professor of Church History and History of Doctrine<sup>(3)</sup>  
West Virginia University, B.A.; Tufts College, M.A.; Hartford Seminary Foundation, Ph.D.

David G. Buttrick, Associate Professor in Church and Ministry

Haverford College, B.A.; Union Theological Seminary (N.Y.), B.D.

J. Gordon Chamberlin, Professor of Education<sup>(2)</sup>  
Cornell College in Iowa, A.B.; Union Theological Seminary (N.Y.), B.D.; Columbia University, Ed.D.

Arthur C. Cochrane, Professor of Systematic Theology  
University of Toronto, B.A.; Edinburgh University, Ph.D.

Walter R. Clyde, Professor of Christian Mission  
Muskingum College, A.B.; Omaha Theological Seminary, B.D.; Pittsburgh Theological Seminary, S.T.M.; Hartford Seminary Foundation, Ph.D.

Robert M. Ezzell, Assistant Professor of Homiletics and Lecturer in New Testament  
Memphis State University, B.S.; Lexington Theological Seminary, B.D.; Yale Divinity School, S.T.M.; Yale University, M.A.

John M. Gerstner, Professor of Church History

Westminster College, A.B.; Westminster Theological Seminary, Th.B., Th.M.; Harvard University, Ph.D.

Donald E. Gowan, Associate Professor of Old Testament<sup>(1)</sup>

University of South Dakota, B.A.; Dubuque Theological Seminary, B.D.; University of Chicago, Ph.D.

Dikran Y. Hadidian, Librarian and Professor of Bibliography

American University of Beirut, B.A.; Hartford Theological Seminary, B.D., S.T.M.; Hartford School of Religious Education, M.A.; Columbia University, M.S.

Douglas R. A. Hare, Associate Professor of New Testament

Victoria College, University of Toronto, B.A.; Emmanuel College, University of Toronto, B.D.; Union Theological Seminary (N.Y.), S.T.M., Th.D.

Sidney O. Hills, Associate Professor of Hebrew and Old Testament Literature

Northwestern University, B.A.; McCormick Theological Seminary, B.D.; Johns Hopkins University, Ph.D.

Lynn Boyd Hinds, Assistant Professor of Speech  
University of Akron, B.A.; Eastern Baptist Theological Seminary, B.D.; Temple University, M.A.

Gordon E. Jackson, Hugh Thompson Kerr Professor of Pastoral Theology

Monmouth College, A.B.; Pittsburgh Theological Seminary, Th.B., Th.M.; University of Chicago, Ph.D.

Jared Judd Jackson, Associate Professor of Old Testament

Harvard College, A.B.; Episcopal Theological School (Cambridge), B.D.; Union Theological Seminary (N.Y.) Th.D.

George H. Kehm, Associate Professor in Theology  
Queens College, B.S.; Princeton Theological Sem-

inary, B.D.; Harvard Divinity School, S.T.M.; Harvard University, Th.D.	ment Literature and Exegesis
Robert Lee Kelley, Jr., Associate Professor of Biblical Languages	Grove City College, A.B.; Pittsburgh Theological Seminary, S.T.B.; Emmanuel College, Victoria University, Toronto, Th.D.
University of Pittsburgh, A.B.; Pittsburgh Theological Seminary, B.D.; Princeton Theological Seminary, Th.M.; Princeton University, M.A.	Walter E. Wiest, Professor of Philosophy of Religion
John W. Nelson, Instructor in Theology	Lafayette College, A.B.; Princeton Theological Seminary, Th.B.; Columbia University, Ph.D.
Pennsylvania State University, B.A.; Pittsburgh Theological Seminary, B.D.	(1) on leave 1971-72 (2) on leave, first semester 1971-72 (3) on leave, second semester 1971-72
William A. Nicholson, Assistant Professor of Homiletics	<b>Emeriti</b>
Washington and Jefferson College, A.B.; Pittsburgh Theological Seminary, B.D.	Clifford Edward Barbour, Ph.D., D.D., LL.D. President Emeritus
William F. Orr, Professor of New Testament Literature and Exegesis	James Leon Kelso, Th.D., D.D., LL.D. Emeritus Professor of Old Testament History and Biblical Archaeology
Southwestern University, A.B.; Louisville Theological Seminary, B.D., Th.M.; Hartford Seminary Foundation, Ph.D.	<b>Guest Faculty</b>
Robert S. Paul, Professor of Modern Church History	LeRoy Aden, Ph.D. Professor, Lutheran Theological Seminary Guest Professor in Church and Ministry
Saint Catherine's College, Oxford University, B.A., M.A.; Mansfield College, Oxford University, Ph.D.	S. Hayden Britton, Th.M. Associate Pastor, East Liberty Presbyterian Church Guest Professor in Church and Ministry
Neil R. Paylor, Associate Professor in Church and Ministry	Norman R. Dixon Professor of Education, University of Pittsburgh Guest Professor in Church and Ministry
Hanover College, B.A.; Princeton Theological Seminary, B.D.; Harvard University, Ph.D.	David E. Engel, Ph.D. Associate Professor of Education, University of Pittsburgh Guest Professor of Education
Howard L. Ralston, Assistant Professor of Church Music	Walter Jacob, D.H.L. Rabbi, Rodef Shalom Temple Guest Professor in History and Theology
Muskingum College, Mus.B.: Curtis Institute of Music, A.A.G.O.	Margaret B. McFarland, Ph.D. Associate Professor of Psychology, University of Pittsburgh Director, Arsenal Family and Children's Center Lecturer, the Program for Advanced
Harold E. Scott, Associate Professor of Homiletics	
Sterling College, B.A.; Pittsburgh Theological Seminary, B.D.; Princeton Theological Seminary, Th.D.	
Ronald H. Stone, Associate Professor in Ethics <sup>(3)</sup>	
Morningside College, B.A.; Union Theological Seminary, B.D.; Columbia University, Ph.D.	
H. Eberhard von Waldow, Associate Professor of Old Testament	
Bonn University, Dr. Theol.	
James A. Walther, Associate Professor of New Testa-	

Pastoral Studies	Professor of Near Eastern Studies, Johns Hopkins University
Jack Matthews, Ph.D.	<i>Seminar on Preaching in the Black Idiom and Black Worship Experience: 1971</i>
Professor of Speech, University of Pittsburgh Lecturer, the Program for Advanced Pastoral Studies	I. T. Bradley Mt. Zion Baptist Church, Akron, Ohio
Erma T. Meyerson, B.S., M.A.A.S.S. Professor of Sociology and Social Work, University of Pittsburgh Lecturer, the Program for Advanced Pastoral Studies	O. T. Jones Holy Temple Church of God in Christ, Philadelphia, Pennsylvania
Alfred L. Pugh, B.D. Pastor, Macedonia Baptist Church Guest Professor in Church and Ministry	J. A. Forbes, Jr. St. John's United Holy Church, Richmond, Virginia
John Raines, Th.D. Assistant Professor of Religion, Temple University Guest Lecturer in Ethics	Gardner Taylor Concord Baptist Church of Christ, Brooklyn, New York
Thomas Schaub, M.A., S.T.L., S.S.L. Guest Lecturer in Archaeology	C. L. Franklin New Bethel Baptist Church, Detroit, Michigan
Robert M. Shoemaker, M.D. Assistant Professor of Psychiatry, University of Pittsburgh Lecturer and Consultant in Psychiatry	<i>Conference on the Clergyman as Political Animal: 1971</i>
Rex Speers, M.D. Associate Professor of Psychiatry, University of Pittsburgh Lecturer, the Program for Advanced Pastoral Studies	Roger Shinn, Ph.D. Reinhold Niebuhr Professor of Social Ethics, Union Theological Seminary (N.Y.)
Gale Tymeson, B.D. Ph.D. Candidate, University of Pittsburgh Teaching Fellow in Biblical Studies	Alan Geyer, Ph.D. Editor, <i>The Christian Century</i>
<b>Conference Lecturers</b>	John R. Fry, B.D. First Presbyterian Church, Chicago, Illinois
<i>Opening Convocation: 1970</i>	George W. Webber, Ph.D. President, New York Theological Seminary
Max A. Lauffer, Ph.D. Andrew Mellon Professor of Biophysics and Chemistry, University of Pittsburgh	Byrd Brown, Esq. Attorney, Pittsburgh, Pennsylvania
<i>Schaff Lectures: 1970</i>	<i>Commencement: 1971</i>
Delbert Roy Hillers, Ph.D.	William Sloane Coffin, Jr., B.D., D.D. Chaplain to the University, Yale University
	<i>Schaff Lectures: 1971</i>
	Ernst Benz, Dr. Theol. Professor of Ecclesiastic and Dogmatic History, University of Marburg

## **Summary of Students—1971-72**

Master of Divinity .....	201
Junior class (65)	
Middler class (60)	
Senior class (66)	
Interns (10)	
Master of Religious Education .....	11
Junior class (4)	
Senior class (7)	
Master of Education.....	2
Master of Theology .....	73
Doctor of Philosophy .....	20
Special .....	8
Total enrollment .....	315

The enrollment of 201 M.Div. candidates includes students from twenty-seven states and 148 colleges and universities. In addition, representatives of seven foreign countries increase the broad range of backgrounds within the Seminary. Advanced degree candidates and transfers into the M.Div. program come from thirty-nine different seminaries and divinity schools.

The ecclesiastical background of students is also diverse. Although a majority of students are United Presbyterian, fifteen Protestant denominations, two Orthodox Churches, the Roman Catholic Church, the Polish National Catholic Church, and the Jewish faith are also represented.

Pittsburgh Theological Seminary is committed to the further development of a broadly ecumenical context for theological education. It is in such a context that individuals can struggle together to define questions and seek for answers which will benefit the whole Church.



## **Index**

- Academic Procedures 42  
Academic Programs 16  
Administration 78  
Admissions Procedures 32  
American Schools of Oriental Research 9  
Arsenal Family and Children's Clinic 9  
Audit 42  
Awards, Prizes, and Fellowships 40
- Bible Lands Museum 13  
Biblical Division Courses 45  
Board of Directors 78  
Buildings 10
- Calendar 84  
Campus 10  
Center for Pastoral Studies 8  
Church and Ministry Division 64  
Church History Courses 55, 56  
Church Mission and Order Courses 68  
Conference Lecturers 81  
Continuing Education 30  
Course Descriptions 44  
Course Listing Systems 44  
Course Load 42
- Directories 78  
Doctor of Philosophy 28
- East Liberty 7  
Education Courses 73  
Ethics Courses 65
- Faculty 79  
Faith and Culture Courses 67  
Field Education Courses 75  
Finances 36  
Financial Aid 39
- Governance 14  
Grading System 43
- Guest Faculty 80  
History and Theological Division 55  
History of the Seminary 6  
Housing 10
- Independent Study 17  
Institutional Association 8
- Master of Divinity 16  
Master of Divinity/Master of Library Science 24  
Master of Divinity/Master of Public Administration 21  
Master of Divinity/Master of Social Work 18  
Master of Divinity/Master of Urban and Regional Planning 21  
Master of Education 18  
Master of Theology 25  
Ministry 4
- New Testament Courses 49  
Non-Theological Study 17
- Old Testament Courses 46
- Pastoral Care Courses 74  
Pittsburgh 7
- Registration 43  
Room and Board 37
- St. Thomas and St. Vincent Seminaries 8  
Special Collections and Displays 14  
Summary of Students 82  
Systematic Theology Courses 55, 59
- Tuition and Fees 36
- University of Pittsburgh 9
- Worship and Homiletics Courses 70

## The Seminary Calendar

1971-72

### Summer Term

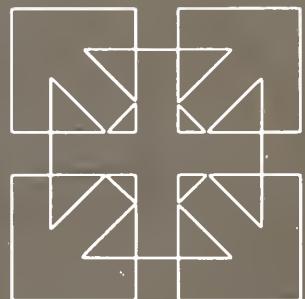
6-11 June	School of Religion
12-17 July	Summer Seminar for Pastors and Wives
24 May-10 July	Elementary Hebrew Course
First Semester	
31 Aug.-1 Sept.	Junior Registration
31 Aug.-3 Sept.	Junior Orientation
1 Sept.	Opening Convocation and Community Luncheon
2 Sept.	First Day of Classes
5 Oct.	Fall Eight Weeks School in Continuing Education begins
15 Oct.	Last day for dropping courses
18-20 Oct.	Schaff Lectures
17 Nov.	Semi-Annual Meeting, Board of Directors
25-26 Nov.	Thanksgiving Recess
6 Dec.	Last day of classes
7-17 Dec.	Reading and Examination Period
18 Dec.-9 Jan.	Christmas Recess
Second Semester	
3-7 Jan.	First Continuing Education Lenten Preaching Seminar
10 Jan.	First Day of Classes
10-14 Jan.	Continuing Education Seminar
14 Jan.	Martin Luther King, Jr. Birthday Observance
17-21 Jan.	Second Continuing Education Lenten Preaching Seminar
1 Feb.	Spring Eight Weeks School in Continuing Education begins
18 Feb.	Last day for dropping courses
24-31 Mar.	Holy Week Recess
14 Apr.	Last Day of Classes
17-21 Apr.	Reading and Examination Period for Seniors
17-28 Apr.	Reading and Examination Period for Juniors and Middlers
30 Apr.	Communion Service for Seniors
2 May	Annual Meeting, Board of Directors
2 May	Annual Meeting and Dinner of Alumni Association
2 May	Commencement

PITTSBURGH THEOLOGICAL SEMINARY

616 NORTH HIGHLAND AVENUE

PITTSBURGH, PENNSYLVANIA 15206

CATALOG 1972-1973





## CONTENTS

1	Ministry, Community, and Seminary	4
2	Academic Programs	16
3	Admissions, Finances, and Procedures	32
4	Course Descriptions	44
5	Directories	78
	Index	83
	The Seminary Calendar	84

# 1

## MINISTRY, COMMUNITY, AND SEMINARY

### **Ministry and Theological Education**

Pittsburgh Theological Seminary is engaged in theological education which has as its aim the preparation of men and women for Christian ministry. This deceptively simple statement carries with it a multitude of problems and questions which are not easily resolved. For instance, there was a time when a consensus existed regarding the nature of ministry. That is, the vast majority of seminary students were preparing for the parish ministry. Presently, however, ministry is more widely understood as belonging to the whole Church, and ordained clergymen are seen as having a particular function within the broad range of the Church's ministries. Furthermore, the ordained ministry of the Church now encompasses many forms, even within the parish itself. The pattern of ministry is no longer predictable and thus preparation for ministry can no longer be uniform.

Changing ministries require flexible and imaginative forms of theological education. There is no one way to prepare for ministry because there is no one form which ministry takes. Curriculum is an obvious case in point. Pittsburgh Seminary's curriculum, "Free to

Learn," enables each student to devise a course of studies which is suitable for his particular plans for ministry.

Furthermore, it is not viable to assume that the period of formal academic studies can be separated from engagement in ministry, as if one were to spend three years "learning a trade" after which one applied his training. Correlations between theological studies and ministry can best be made when they coexist. This should be the pattern after the completion of degree work; it should also be a part of degree work itself. Pittsburgh Seminary's Doctor of Ministry (D.Min.) degree program is designed to integrate the practice of ministry with critical and creative reflection on ministry itself. By providing for extensive involvement in various fields of ministry, the D.Min. program helps to break down a wall which often exists between academic work and the work of ministry.

It is also clear that some forms of ministry may require insights and expertise beyond the Master of Divinity level. Specialized urban work, campus, hospital, and prison chaplaincies, university teaching, individual or group counseling in the parish, and many other min-



President William H. Kadel

istries are open in the Church. For many, special skills will be gained in continuing education outside of degree programs. For some, advanced degree work in a specialized field may be necessary. Therefore, Pittsburgh Seminary has developed a series of joint degree programs which lead to two degrees in four years. Many of the joint programs are conducted in conjunction with the University of Pittsburgh. The fields of social work, urban affairs, counseling, library science, and the traditional theological disciplines are covered.

The catalog is designed to show the ways in which Pittsburgh Seminary is striving to deal with issues of ministry and education for ministries.

## History

Pittsburgh Theological Seminary was created in 1959 by the consolidation of two institutions which had lived apart since 1825: Pittsburgh-Xenia Theological Seminary of the United Presbyterian Church of North America, and Western Theological Seminary of the Presbyterian Church in the United States of America. The union of the two denominations in 1958 led to the consolidation of the two seminaries which had existed together in Pittsburgh since 1930.

The history of Pittsburgh Seminary began with the founding of Service Seminary in 1794 by the Associate Presbytery of Pennsylvania. Prior to this time, the Presbytery had been dependent upon the supply of ministers sent out from Scotland. The Rev. John Anderson, D.D., was elected the first teacher of divinity and the school began with an enrollment of six students. Service Seminary later moved to Missouri and then to Ohio where it became the

Xenia Theological Seminary. This institution was merged in 1930 with a seminary founded in 1825 in Pittsburgh to form Pittsburgh-Xenia Theological Seminary. This institution was later augmented by the resources of Newburgh Seminary which was founded in New York City in 1805 by John Mitchell Mason.

Western Seminary, established legally in 1825 by the General Assembly of the Presbyterian Church, U.S.A., began with classical academies founded by Joseph Smith in 1785 and John McMillan in 1787 in Washington, Pennsylvania. It was indeed a "western" seminary in 1825, whose task was to furnish a ministry for the rapidly opening western territories along the Ohio River.

Since the consolidation, Pittsburgh Theological Seminary has been located in the East Liberty section of Pittsburgh on the campus previously occupied by Pittsburgh-Xenia Seminary.



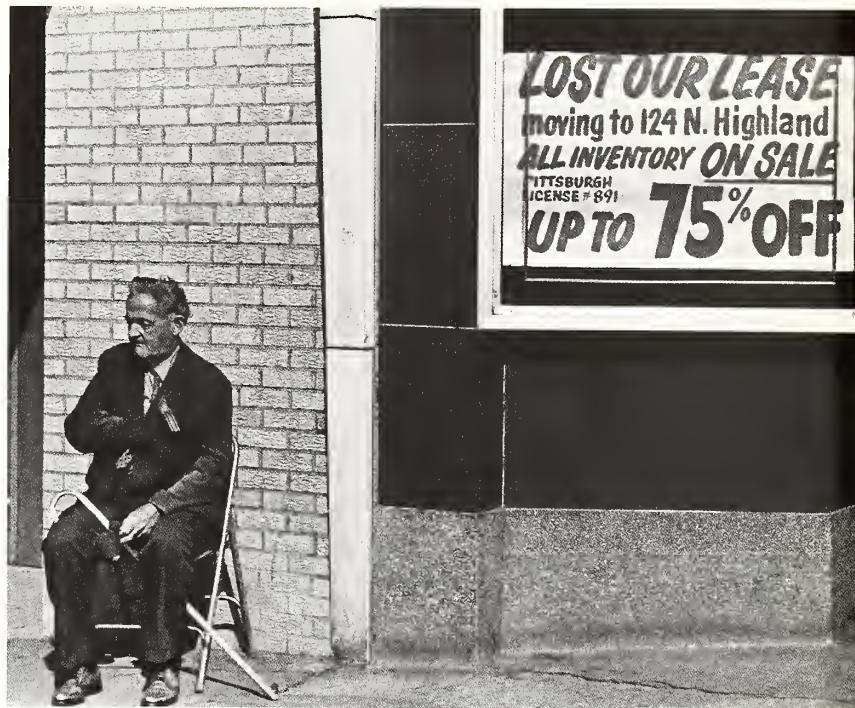
## Pittsburgh

The City of Pittsburgh is the core of the nation's ninth largest metropolitan area. A major industrial and corporate headquarters city, it is beset with the social, economic, political, and racial problems which confront all large American cities. Pittsburgh's problems are acute and typical of the urban malaise. Declining population, shrinking tax base, pollution, rising crime rate, community friction are only some of the factors which compose the crisis.

The ironies and tragedies of the cities are all apparent in Pittsburgh. A pioneer in urban renewal, Pittsburgh has been known for twenty years as "The Renaissance City." What was once a crumbling collection of ancient buildings and factories is now "The Golden Triangle," a center city of gleaming skyscrapers and pleasant parks. But there is another face to urban renewal. Since the beginning of the renaissance, Pittsburgh has lost more low- and moderate-income homes than were built. Existing housing is old: over 60% of the homes in the city were built before 1920. A large percentage of housing units is classified as deteriorating or dilapidated.

Cultural opportunities are plentiful in Pittsburgh. An outstanding Symphony Orchestra, several major art collections, theater, opera, major league sports, and other cultural and recreational facilities are an important part of the city's life. Five major colleges and universities are located in Pittsburgh: The University of Pittsburgh, Carnegie-Mellon University, Duquesne University, Chatham College, and Carlow College. Numerous other educational facilities are also located in the area.

Pittsburgh Theological Seminary is a part of the city. The school is not a detached observer;



neither does it pretend to be at the center of all efforts to solve the urban crisis. It is a part of the city and so is in continual encounter with the city. Seminary students live in Pittsburgh and become aware of its tragedies and joys firsthand. Their responses then become the responses of the city dweller, not the outsider.

The resources of Pittsburgh for theological education are great. Pittsburgh Seminary seeks to employ those resources effectively, and to be itself a resource for the city.

## East Liberty

Pittsburgh is divided into many sections and communities by the rivers, hills, and valleys of the area. The campus of Pittsburgh Theological



Seminary is located in one of these sections, East Liberty. The face of the community has changed radically in recent years. An urban redevelopment plan has changed a cluttered business district into a pleasant system of malls and shopping centers. Many of the old, decaying houses have been replaced by new low- and middle-income housing units. Such physical improvements have created all of the familiar problems of displacement and disruption, however.

The problems of East Liberty have not been ignored. Numerous groups, some church-related such as the East End Co-operative Ministry, are involved in working for a just community. Students and other members of the Seminary community work with groups and agencies in East Liberty on a variety of programs, for the Seminary is a part of East Liberty.

## Association With Other Institutions

### *The Center for Pastoral Studies*

The Center for Pastoral Studies, founded in 1968, is located on the Pittsburgh Seminary campus and is staffed, in part, by Seminary personnel. The program of the Center is two-fold.

**Counseling and Consultation Program:** The Center for Pastoral Studies offers a resource to which clergymen may refer themselves, their families, and their parishioners for ongoing pastoral counseling. In addition, the Center provides consultation services for clergy who may seek advice in handling a counseling situation.

**Training Program:** The Center for Pastoral Studies conducts eight-week and thirty-week training courses for clergy. The eight-week case seminars are designed to help clergy deal with a limited range of pastoral problems confronted in their parishes. The thirty-week course equips a minister for dealing with a broad range of pastoral concerns by means of weekly lectures, small case seminars with psychiatric and pastoral consultants, and small groups in which he can discuss his own interpersonal and professional problems.

### *St. Francis Seminary and St. Vincent Seminary*

Pittsburgh Theological Seminary cooperates on several levels with St. Francis Seminary and St. Vincent Seminary, two Roman Catholic schools located near Pittsburgh. Joint seminars, faculty exchange, and cooperative continuing education programs have characterized the cordial relationship between Pittsburgh Seminary and these institutions.

### *The University of Pittsburgh*

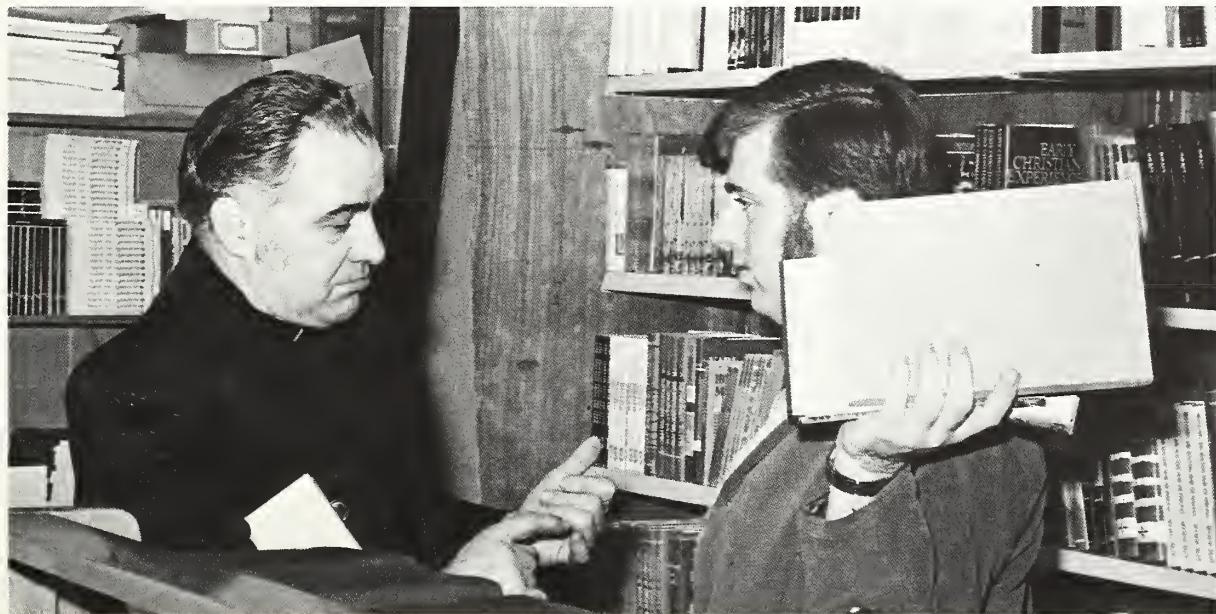
Pittsburgh Seminary conducts four joint degree programs and two cooperative degree programs with the University of Pittsburgh. All of these are described in detail in the section of the catalog on "Academic Programs."

### *The American Schools of Oriental Research*

Pittsburgh Theological Seminary is associated with the American Schools of Oriental Research. This corporation is involved in archaeological research in the Middle East. Most of the work has been concentrated in Palestine and in Iraq, with schools being maintained in Jerusalem, Amman, and Bagdad. Pittsburgh Seminary since 1924 has been an active participant in numerous field projects in cooperation with the American School of Oriental Research.

### *Arsenal Family and Children's Center*

The Arsenal Family and Children's Center came into being in 1952 as a reflection of a Commonwealth mandate to the Western Psychiatric Institute and Clinic to "deal with the mental hygiene of the normal child in the way of study and training in order that there may be a program of prevention of mental and nervous disorders as a result of giving children the proper background and training that will prevent such disorders." Following its inception the Arsenal has grown and developed into a unique "field laboratory" for the depth psychological study of children and their families as well as a "field laboratory" on how to observe children and families, thereby contributing to the education and training of men and women working in a variety of disciplines including ministry.



## The Campus

The Pittsburgh Theological Seminary campus is located in the East Liberty section of Pittsburgh. The major portion of the thirteen-acre campus was once the estate of H. Lee Mason, Jr. The buildings, almost all of which have been built since 1955, are of American Colonial design.

### Academic Buildings

George A. Long Administration Building is the focal point of campus life. In addition to administrative offices, the building contains some faculty offices, lecture and seminar rooms, the student center, the bookstore, an audio and video tape center, the Bible Lands Museum, and a large lounge.

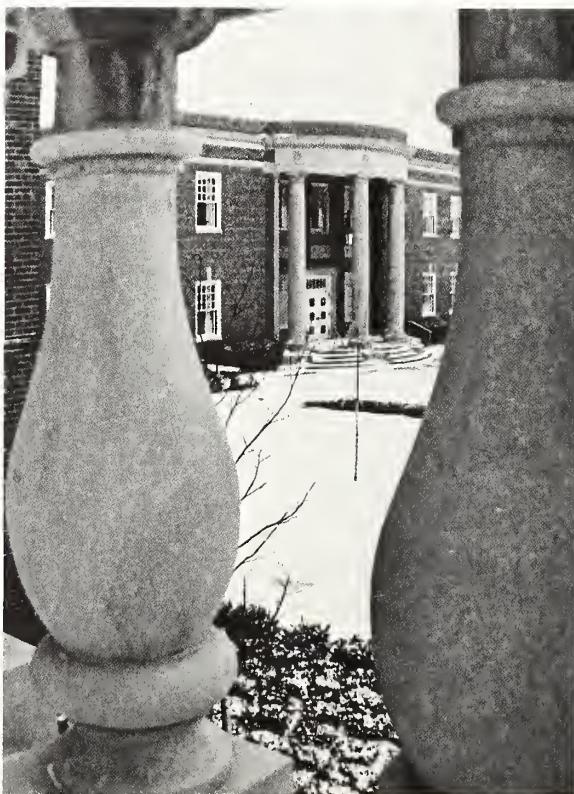
Clifford E. Barbour Library houses a collection of over 150,000 volumes. Four open stack areas include 103 desk carrels which may be reserved by M.Div., D.Min., and M.A. students. In addition, thirteen enclosed typing carrels which allow greater privacy for research work are available for Th.M. and Ph.D. students. Twenty research study rooms provide ideal conditions in which faculty, visiting scholars, and graduate students may pursue scholarly research. Reading rooms and lounges are informally placed throughout the building. Facilities are also available for seminars, small conferences, microfilm reading, audio-visual work, and music listening. Many special collections, which are listed elsewhere, are housed in Barbour Library.

Hicks Family Memorial Chapel, a multi-purpose building, is the newest structure on the Seminary campus. The community gathers for worship throughout the week in the sanctuary, which is also suitable for larger congrega-

tions. Hicks Chapel is also the location of the Center for Pastoral Studies, and a large theater-auditorium which is ideal for conferences. Some faculty offices and the choir facilities are also situated in Hicks Chapel.

### Housing for Single Students

John McNaugher Memorial Hall, the Seminary's original dormitory, now serves a variety of purposes. One wing houses single women students, while another contains faculty offices. Attached to McNaugher Hall is the dining facility which consists of three dining halls and a modern kitchen.



George C. Fisher Memorial Hall accommodates eighty men in single rooms. Six apartments for married students are also located on the ground floor of the building. Fisher Hall has student lounges on each floor in addition to a game room and a snack room on the ground floor.

#### *Housing for Married Students*

Samuel A. Fulton Memorial Hall provides eighteen efficiency and twenty-one one-bedroom apartments. Each unit includes a kitch- enette, a bath, and a storage locker in the

basement. These apartments are fully furnished and include an electric stove and refrigerator. Laundry facilities (coin-meter) are located in the basement.

The Highlander contains seventeen one-bed- room and six two-bedroom units. Each apart- ment includes a living room, kitchen, bath, and storage locker. Apartments in the Highlander are unfurnished, although all kitchens are equipped with electric stoves and refrigerators. Laundry facilities (coin-meter) are located in the basement.





*Anderson Hall* includes six two-bedroom and six three-bedroom apartments, each of which has a living room, a kitchen, and a storage locker. Although the units are unfurnished they are all equipped with an electric stove and refrigerator as well as wall-to-wall carpeting. Laundry facilities (coin-meter) are located in the basement.

*McMillan Hall*, together with *Anderson Hall* and *The Highlander*, forms a quadrangle which encloses a play area for children. One four-bedroom, three three-bedroom, twelve two-bedroom, and three one-bedroom apartments are enclosed within the building. As in *Anderson Hall*, the units are unfurnished but are equipped with electric stoves and refrigerators and wall-to-wall carpeting. Laundry facilities

(coin meter) are also located in the basement. A large community room is located on the ground level of *McMillan Hall*. The community room is used as a day-care center for preschool children throughout the school year.

The *Sheridan Apartments* are six unfurnished units, each of which consists of living room, kitchen and one or two bedrooms. Each apartment is equipped with an electric stove and refrigerator, and laundry facilities (coin-meter) are located in the basement.

Life for married students and their families is pleasant and comfortable. Rents are well below commercial rates, shops and stores are within walking distance, public transportation is available at the Seminary gate, and good schools are nearby for children of all ages.

## The Bible Lands Museum

Pittsburgh Theological Seminary has an outstanding list of accomplishments in archaeological research of biblical times in ancient Palestine. Initiated by Professor M. G. Kyle as early as 1924, it has been carried on by Professors James L. Kelso, Howard M. Jamieson, Jr., and Paul W. Lapp. In conjunction with the American School of Oriental Research in Jerusalem, excavations were carried on at Bab edh-Dhra, Tell Beit Mirsim, Bethel, New Testament Jericho and Nitla, and most recently Gibeah of Saul and Tell er-Rumeith (probably Ramoth Gilead of the Old Testament). With the Carnegie Museum and the Department of Antiquities of Israel, Pittsburgh Seminary has also excavated at Ashdod.

Much of the Seminary's share of the antiquities excavated in the digs is now in the Bible Lands Museum, located in the George A. Long Administration Building. The museum is used as a research and teaching facility in the Seminary program. Objects in the Bible Lands Museum illustrate the way of life of the people of Palestine and so are of great value for understanding and interpretation. The pottery is an excellent representation of that used throughout biblical times in Palestine, and can be used by the student to learn and study the development of form and workmanship.

One of the important collections consists of pottery and artifacts from the excavations at Tell Beit Mirsim in 1926, 1928, 1930, and 1932. It was from his stratigraphical excavation at this site that W. F. Albright developed the use of pottery as the standard tool for Palestinian chronology. The museum's collection is invaluable for research and as a record of this work.

Life in biblical times is vividly displayed in the museum by finds from J. L. Kelso's work at Bethel in 1934, 1954, 1957, and 1960, and at New Testament Jericho and Nitla in 1950. A pottery display from recent excavations at Ashdod illustrates pottery usage in the Philistine plain from about 1400 B.C. to A.D. 500.

A chronological display of pottery shows the development of Palestinian forms from Early Bronze to Hellenistic times (about 3200 B.C. to 100 B.C.). There are sherd collections available for study from recent excavations at Beth-Zur and Balatah (biblical Shechem). Some of these, like the Tell Beit Mirsim collection, can be used along with the excavation publications for reference.

With a precise knowledge of ceramic chronology it is possible for an archaeologist to



closely date the layers from which artifacts, buildings, and other finds come. If these can be closely dated, they can be tied down historically; they can be said to illustrate a specific biblical period. A precise understanding of the chronology of the pottery of Palestine is essential if archaeology is to contribute to our understanding of the history of Palestine and our knowledge of the Bible. Thus, the Bible Lands Museum plays an integral part in biblical studies at Pittsburgh Theological Seminary.

### **Special Collections and Displays**

Special collections and displays augment the book resources of Barbour Library.

*The John M. Mason Memorial Collection.* The research area of the library contains this priceless collection of classical theological works dating from the Reformation period.

*The James Warrington Collection of Hymnology.* Several thousand valuable hymn and psalm books which came from the estate of James Warrington of Philadelphia provide research materials for scholars of American and English hymnody.

*The Nina S. Brittain Collection.* An endowed fund established by Frank J. Brittain, Esq. which is used for the purchase of theological works which are known as the Nina S. Brittain Collection.

*The Clarence J. Williamson Church History Collection.* An endowed fund established in memory of Clarence J. Williamson, for eighteen years Professor of Church History and Government at Pittsburgh Seminary, is used for the purchase of books in church history and closely related subjects.

*Historical Collections.* The archive room of Barbour Library contains Minutes and other

records of Associate, Associate Reformed, and United Presbyterian congregations, presbyteries, synods, and general assemblies. Barbour Library is also the depository for the Upper Ohio Valley Historical Society and for Pittsburgh Presbytery of the United Presbyterian Church in the U.S.A.

On display in the Main Floor exhibit area are the desk and chair of Dr. Karl Barth, Basel, Switzerland, presented to Pittsburgh Seminary by Dr. Barth in 1964. Accompanying the desk at which Dr. Barth wrote his theological treatises from 1922 is an autographed copy of his *Kirchliche Dogmatische I/1*.

### **Governance**

Seminary governance, the function of decision and policy making, and the organization of various constituencies within the institution, is a complex and fluid issue. Recent events in higher education have brought to the forefront the specific question of the ways in which students might appropriately participate in decisions which affect them. Pittsburgh Seminary's constitution and by-laws were fundamentally revised in 1970-71 by a committee consisting of representatives from the Board of Directors, administration, faculty, and student body.

Central to the new form of governance are two representative bodies, the Academic Council and the Administrative Council. The Academic Council, composed of members of the Board of Directors, administration, faculty, and student body, is a forum for the discussion of issues relevant to the conduct of theological education and is a component in the operation of the academic affairs of the Seminary. The Academic Council also initi-



ates action on faculty appointments, reappointments, promotion, and tenure and sits judicially when there are faculty or student grievances.

The Administrative Council is also representative of all constituencies within the Seminary. It is consultative to the President of the Seminary on administrative matters and serves as a regular means of communication and co-ordination among the segments of the community.

Both the faculty and the student body maintain structures for the conduct of business relevant to their areas of responsibility.

Much of the faculty's work is done within its divisions and committees. The divisions (Biblical Studies, History and Theology, and Church and Ministry) are responsible for course offerings and faculty assignments. The committees (Admissions and Standings, Church and Society, Continuing Education, Convocation and Worship, Curriculum, Library, Book Store, and Editorial) are constituted by the faculty to consider and act upon issues which concern the life of the Seminary.

The Student Association is an integral part of Seminary governance. In addition to the joint student-faculty committees (Church and Society, Convocation and Worship, and Curriculum) the Student Association carries out its work through several standing committees. The Executive Committee is instrumental in facilitating student participation in numerous *ad hoc* committees and task forces.

The system of governance at Pittsburgh Seminary is intended to open the process of decision making so that all segments of the community are involved in issues vital to the community's life.

# 2

## ACADEMIC PROGRAMS

### **Free to Learn**

Pittsburgh Theological Seminary has developed a wide range of degree options planned to meet varying vocational intentions of students and diverse needs of the Church's ministry. Each of the ten degree possibilities available at Pittsburgh Seminary is described in detail in this section of the catalog. Degree programs are not arranged in such a way that students become locked in to one degree from the outset of studies. Interests and plans change; thus there is opportunity to transfer from one program to another within the Seminary.

### *Curricular Freedom*

Curricula for the D.Min., M.A., and M.Div. give each student freedom to plan studies in light of his or her own background and aims. Few required courses exist. Rather, broad area requirements have been instituted to insure that a student's work does not become too narrow.

Course offerings are designed so that a student can begin studies in a given area, such as systematic theology, at more than one point. For example, in systematic theology four "introductory" level courses are offered each year. Each of these courses approaches the-

ology from a different perspective. There is no "one way" to start the study of theology. One approach may be best for one student, but not for another. Only the student himself can decide.

Similar diversity is provided in each of the three divisions. Thus a student can begin work in an area at the point of greatest concern. Furthermore, a student who has a special interest in one area of the curriculum is able to enter graduate work at that place. For instance, a student who is deeply concerned with ethical problems is able to begin theological studies in this field.

Introductory courses are offered, but are not formal prerequisites to advanced work. If a student has taken religious studies courses in college, there is no reason to repeat such work in seminary. A person is free to build upon undergraduate work by moving directly into more specialized study. However, if a student has done no previous academic work in a given field, it will be wise to elect an introductory course.

### *Independent Study*

Independent study is encouraged at Pittsburgh Seminary, and may be undertaken as early as the first semester. Students are free

at any time to work on issues which capture their interest. Independent study involves close tutorial work with a member of the faculty. In periodic meetings, the faculty member can guide, question, and encourage the student. Independent study should not imply isolation, however. Interaction with others, whether faculty or students, is vital.

Seminars provide the occasion for students who are grappling with an issue to confront each other with challenges and new ideas. It is for this reason that seminars rather than lectures are the norm at Pittsburgh Seminary. Independent study, seminars, and lectures are complementary ways of searching for answers to questions, and each student is free to determine which approach is best for him on a given issue.

#### *Non-Theological Study*

Pittsburgh Seminary offers a number of joint degree programs with the University of Pittsburgh in the fields of social work, urban affairs, education, and library science as well as the M.Div./Th.M. sequence within the Seminary itself. The freedom of the Seminary's curriculum facilitates the operation of these programs.

Students who do not wish to enter the joint degree programs but do want to examine issues in politics, literature, sociology, and other disciplines may take graduate courses at several area colleges and universities for credit at the Seminary.

#### *You Are Free to Learn*

Each student is an individual with a particular background, interests, and purpose. Pittsburgh Theological Seminary endeavors to pro-

vide each person with the broadest range of options, from degree programs to alternative models within degree programs, to course offerings.

#### **The Doctor of Ministry Degree**

Studies leading to the Doctor of Ministry degree are designed to prepare men and women for varied forms of the Church's ministry. However, it is a fundamental assumption of the program that preparation for ministry cannot be separated from engagement in ministry itself. Thus, the D.Min. curriculum features a year of study which proceeds inductively from full-time experience in ministry. Furthermore, there is the possibility of spending the first year in the "Community Oriented Study Program" which is based upon introduction to a field of ministry concurrently with the beginning of theological studies.

As a professional degree, the D.Min. integrates theological studies and the work of ministry so that theory and practice, academy and parish become complementary components in the educational process.

Normally, the D.Min. program consists of eight semesters to be completed in four calendar years. However, by making use of summer terms, a student may complete the program in three calendar years.

#### *The Curriculum*

The D.Min. curriculum is divided into three stages, each of which is designed to enable the student to address significant issues in the theological disciplines and in ministry. The first stage encompasses the first four semesters of study and is intended to provide op-

portunity for significant inquiry into areas of Christian faith. For the most part, requirements of the first stage do not focus on particular courses, but rather on areas of study within which latitude in the selection of individual courses is assumed. Stage two focuses on inductive and integrative study in an intern setting. The third stage develops out of the evaluative process of stage two and is the occasion for building upon interests or overcoming weaknesses discovered in evaluation.

**Stage One:** Eighteen, three-hour courses are required. These courses may be taken during the first and second semesters of two succeeding years, or by use of summer terms in

conjunction with semesters. Work in the first stage is intended to provide broad exposure to the range of theological disciplines. Therefore, 'area requirements' have been established to take account of the intimate interrelation of the various areas within theological studies.

**Biblical Studies:** Six courses in biblical studies are required. Normally, this will entail one course in Old Testament history and theology, one course in New Testament history and theology, one exegesis course in each testament, one semester of either Greek or Hebrew, and one wholly unrestricted course. Students with strong undergraduate backgrounds in biblical studies may be freed from the necessity of doing introductory level work.

**History and Theology:** Three courses in church history and three courses in systematic theology are required. No specific courses are designated in either discipline.

**Church and Ministry:** Two courses in ethics and four courses in foundations of ministry are required. The ethics courses are undesignated, while foundations courses must be taken in four of the following five areas: psychological foundations, sociological foundations, homiletics and communication, worship, and education.

**Stage Two:** The second stage of the D.Min. encompasses eight months of study (normally two semesters) in an intern setting, and lies at the heart of the program. The intern year provides the student with a necessary emphasis in education for ministry, namely involvement in ministry in a setting which includes opportunity for responsible reflection on its practice. Students may be in parish, para-



Dean of Faculty David T. Shannon



parish, or specialized ministry settings. In each case, persons will work full-time and will be engaged in all aspects of the ministry. Salary and housing will be provided by the field.

Weekly seminars are a central component of the second stage program. Seminar groups consist of a cluster of ten to twelve students and three faculty. The faculty will be drawn from the Seminary, area colleges and universities, churches, and related professions. Three, two-hour seminars will be held on one day each week and will focus on such issues as pastoral care, education, administration, and preaching in addition to a "problem seminar" each semester. Each of the seminars is inductive in methodology and integrally related to students' experience in ministry.

The goals of the second stage of the D.Min. program are:

- a. To learn what the vocation of ministry may be by systematic study and active participation in a particular situation.
- b. To better understand what the role of the Christian minister may be in society, including its problems, rewards, and frustrations.
- c. To begin and continue the development of skills for ministry.
- d. To better understand a student's strengths and weaknesses in preparation for ministry by self-evaluation of the student and by the evaluation of others.

The program of the second stage of the D.Min. not only assumes that ministry is learned better by responsible reflection on its

practice, but also recognizes the validity of the partnership which the Seminary has with fields of ministry in the preparation of men and women for professional roles in the Church.

**Stage Three:** The third stage of the D.Min. program is composed of the final two terms of study. No course or distribution requirements are present. Each student will have been part of an evaluation process in the second stage designed to come to grips with the student's strengths and weaknesses. On the basis of the evaluation, the student will be advised regarding the final two semesters of study. Areas of weakness may be pointed out, encouragement may be given to pursue areas of special interest, or no specific recommendations may be made. In any case, stage three is designed to grow out of and build upon stage two.

### **The Master of Arts Degree**

The Master of Arts program is designed to meet the needs of those who do not wish to seek ordination. Thus, the M.A. may be suited for men and women who wish to enter non-ordained professional positions in the Church, for persons who wish to prepare for Ph.D. studies, for Church laypersons who wish to learn more about Christian faith, or for persons who are interested in the academic study of religion.

Because of the wide range of interests which may be served by the M.A., the program has been designed to provide each candidate maximum freedom and flexibility in designing his or her own program of studies. No courses are required; area requirements are broad and serve only to guarantee acquaintance with all theological disciplines.

Forty-eight hours of study are required for the degree. These may be taken by using both semesters and summer terms. Of the total number of hours, twelve hours must be taken in each of the three academic divisions (Biblical Studies, History and Theology, and Church and Ministry). All other hours are un-designated, but three hours must be done in independent study which leads to a major paper. While neither of the biblical languages is necessary for the M.A., students planning to pursue doctoral work are advised to study either or both languages.

Students who are candidates for the M.A. may transfer into either the D.Min. or M.Div. programs at any time prior to the awarding of the M.A.

**Religious Education Emphasis.** Some candidates for the M.A. may wish to prepare themselves for non-ordained education ministries. A special track which leads to the M.A. (religious education) has been designed for such persons. Of the forty-eight hours required for this option, twelve hours must be completed in Biblical Studies, twelve in History and Theology, and nine in non-education Church and Ministry courses. In addition, fifteen hours must be completed in the field of education. It is assumed that some of these courses will be taken in the School of Education at the University of Pittsburgh. Furthermore, at least three but no more than six hours will be taken in supervised field work.

### **The Master of Divinity Degree**

The Master of Divinity degree program is intended to meet the needs of men and women who wish to be ordained, but, for personal or professional reasons do not wish to become

candidates for the D.Min. degree. The M.Div. curriculum is based on stage one of the D.Min. program. Seventy-eight hours are required for the degree. Area requirements are the same as those for the D.Min. As with the D.Min., requirements are broad and flexible, giving each student the opportunity to design a course of study which meets individual interests and needs.

While stage two of the D.Min. program is not open to M.Div. candidates, the Community Oriented Study Program, described later in this section of the catalog, is an option for the first year of M.Div. studies.

Joint degree programs with the University of Pittsburgh are designed to couple the M.Div. with masters degrees in social work (M.Div./M.S.W.), urban affairs (M.Div./M.P.A.), urban and regional planning (M.Div./M.U.R.P.), and library and information sciences (M.Div./M.L.S.). Each of the joint programs is described in detail in this section of the catalog.

Students who are candidates for the M.Div. may transfer into the D.Min. program at any time prior to the completion of two years in the M.Div. program.

### **The Master of Divinity/Master of Social Work Joint Degree Program**

Theology and social work share many attributes. Currently, many churches and specialized ministries are involving themselves in the improvement of the human condition along lines paralleling social work efforts. Interest in pastoral counseling and family education is high, involvement in neighborhood and community work is increasing, and the Church is



making some contribution to civil rights and anti-poverty programs. Many clergymen and theological students want to gain the insights and skills provided by social work education in addition to their theological studies.

In the past, a student with such a career interest had to enroll in a theological seminary and upon graduation then register in a school of social work; or some students acquired social work degrees first and then succeeded to church work; others have been thwarted by the separateness of education for these two related fields, and did the best they could. To acquire both an M.Div. and an M.S.W. has usually taken five years.



To encourage and to equip young people to engage in social work both in and out of the church, and to provide the opportunity for social work students who feel a call to practice within a church setting, the Pittsburgh Theological Seminary and the University of Pittsburgh Graduate School of Social Work have developed a program offering a joint degree, that is, an M.Div./M.S.W.

This joint effort enables students to receive both the M.Div. and the M.S.W. in four years of post baccalaureate study instead of the usual five. Nevertheless, the joint program provides a full course of study in both theology and social work. This result is effected by equating certain courses now taught in both schools, by making provision for courses taken in one school to count as electives in the other, and by developing specialized field placements.

Candidates for the joint degree who enter the program through the Seminary will concentrate on theological studies during the first two years. The third and fourth years will be spent predominantly at the School of Social Work, but one course per semester will be taken at the Seminary. Should a student elect to terminate the joint program before its completion and seek only one degree, he will be required to complete all of the work ordinarily required for that degree.

Inquiries regarding the Graduate School of Social Work and requests for Social Work catalogs should be addressed to: Director of Admissions, Graduate School of Social Work, University of Pittsburgh, Pittsburgh, Pennsylvania 15213.

**The Master of Divinity/  
Master of Urban and Regional Planning  
The Master of Divinity/  
Master of Public Administration  
Joint Degree Programs**

Pittsburgh Theological Seminary and the Graduate School of Public and International Affairs (GSPIA) of the University of Pittsburgh have established two joint degree programs in order to give Seminary students insight into and competence in urban problems. The joint degree programs are designed to prepare persons for urban parish ministry as well as specialized urban ministries. The programs may also be of interest to students who wish to gain particular urban awareness and skills.

Normally, a student will take five semesters of work at the Seminary. In his sixth semester, he will embark upon eight months of field work under the supervision of the GSPIA faculty in an urban professional area. Every attempt will be made to suit field work to the interests of the student. During this semester and through the summer he may take as many as two courses at either school. In the fourth year he will spend all of his time at GSPIA. Interchange of course credit enables the student to complete requirements for both degrees in four years. Should a student elect to terminate the joint program before its completion and seek only one degree, he will be required to complete all of the work ordinarily required for that degree.

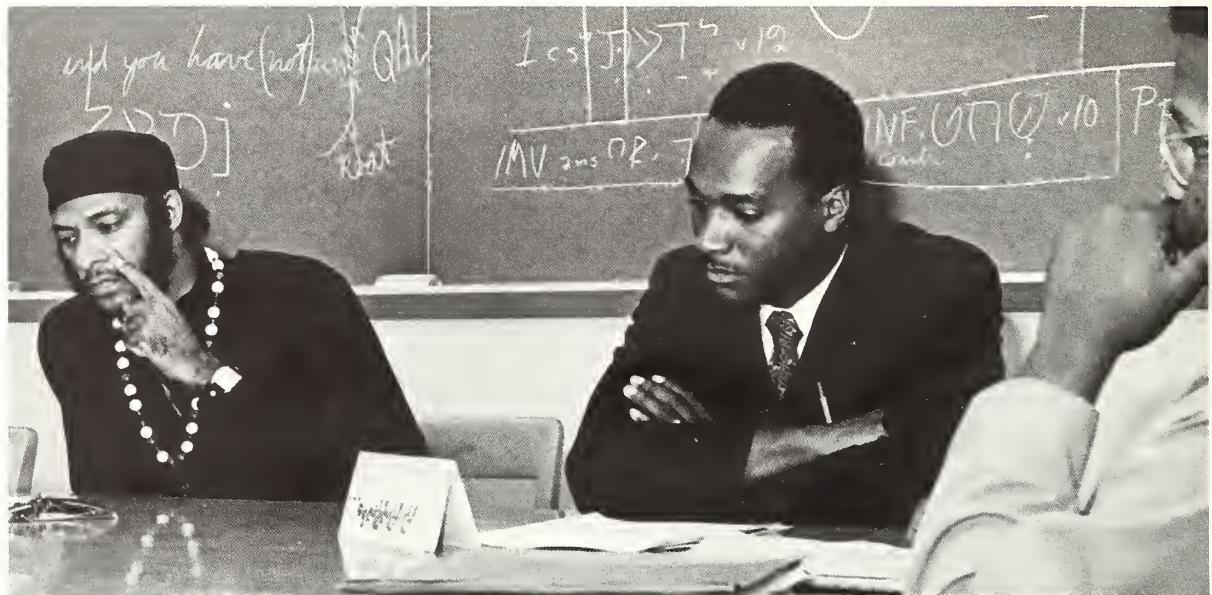
Programs at GSPIA provide for the possibility of specialization in several areas, although these specializations are in no sense exclusive of one another.



Inquiries regarding the Graduate School of Public and International Affairs and requests for catalogs should be addressed to: Dr. Clifford Ham, Graduate School of Public and International Affairs, University of Pittsburgh, Pittsburgh, Pennsylvania 15213.

**The Master of Divinity/  
Master of Library Science  
Joint Degree Program**

Pittsburgh Theological Seminary and the Graduate School of Library and Information Sciences of the University of Pittsburgh have established a joint program to train men and women in theological librarianship. The program, designed to be completed in four academic years culminates in two degrees, the M.Div. and the M.L.S. This result is effected by allowing courses in one school to be taken as electives in the other.



Normally, a student will take five semesters of work at the Seminary. The final three semesters will be spent at the University, but will include the following specialized courses in theological librarianship which will be taught by Seminary faculty: Resources in the Theological Library, Bibliographical Approach to Problems Pertaining to Christian Origins, and Critique of Sources. Should a student elect to terminate the joint program before its completion and seek only one degree, he will be required to complete all of the work ordinarily required for that degree.

Inquiries regarding the Graduate School of Library and Information Sciences and requests for catalogs should be addressed to: Dean Harold Lancour, Graduate School of Library and Information Sciences, University of Pittsburgh, Pittsburgh, Pennsylvania 15213.

#### **Community Oriented Study Program**

Pittsburgh Seminary's Community Oriented Study Program is designed to provide an alternative form of theological education for a limited number of first year D.Min. and M.Div. students. The program seeks to raise inductively cultural and theological issues as students are introduced to a "field" of ministry concurrently with the beginning of theological studies.

The "field" is a particular community in the greater Pittsburgh area. Students live in the community rather than on the Seminary campus. Similarly, faculty travel to the students for special program seminars. Thus, the context for theological education is shifted from classroom to community; the situation of students becomes a formative factor in the way issues are addressed and insights are devel-

oped. There is a sense in which the program is a paradigm of ministry, with questions and problems arising out of the life of a real community.

In order to gain community perspective, students engage in extensive study of the locality which has been selected on the basis of its socio-economic, racial, ecclesiastical, and cultural diversity. Issues identified in the situation, and in the process of trying to understand the situation, provide sequence and direction to psychological, historical, theological and biblical studies which the students carry on with the aid of Seminary faculty. Lines of inquiry are developed by students and faculty out of the issues and problems which are identified in the community. Studies are focused by the situation itself rather than by an abstraction developed in a classroom.

One full year of academic credit (twenty-four hours) will be granted to students who fulfill the requirements of the year. The final years of the D.Min. or M.Div. program will then be completed in the regular Seminary program.

### **The Master of Theology Degree**

The Th.M. degree represents a strong program of graduate education. The program is offered to benefit pastors who wish to deepen their ministry, as well as to help prepare candidates for specialized ministries. It is designed in the interest of developing an increasingly learned and relevant ministry. The degree is awarded upon the fulfillment of requirements under a variety of options. The program may be undertaken in sequence with the M.Div. degree curriculum, or as a post-M.Div. or D.Min. option.

Normally, the Th.M. is considered as a terminal degree. Thus, it provides an opportunity for further academic work beyond the M.Div. for those students who do not wish to pursue doctoral studies. The Th.M. is not a step toward the Ph.D. but work in the Th.M. program may occasionally be recommended to a student in order to prepare him for preliminary exams in the Ph.D. program offered by the Seminary and the University of Pittsburgh.

#### **The M.Div./Th.M. Sequence**

Students enrolled in the program at Pittsburgh Theological Seminary may, at the end of their middle (second) year, apply for admission as candidates for both an M.Div. and Th.M. degree. This sequence requires one year of study beyond the normal three-year program, but candidates accepted for the program may utilize their third and fourth years as a unit within which to correlate the completion of the requirements of both the M.Div. and the Th.M. degrees. The emphasis is upon independent study, and this program enables each candidate to work out his plan of study with a high degree of freedom and to adopt a sequence in his required and elective course work which best serves his interests.

#### **The Post-D.Min. or M.Div. Course**

Those already holding an M.Div. degree or its equivalent from an accredited seminary may apply for admission to the Th.M. degree program. It is possible for a candidate to fulfill the course requirements for the degree in one to three years of study depending upon whether he undertakes his program on a full-time or a part-time basis.

### **General Requirements**

A reading knowledge of at least one foreign language is required of candidates in all the Th.M. options. Candidates may choose the language on which they will be examined from among the following: Hebrew, Greek, Latin, French, and German. The program faculties may designate for a candidate which of these languages shall be required of him or may require an additional foreign language in view of his special interest or thesis topic.

Candidates will be assigned appropriate faculty advisors who will be available for consultation early in their programs. When a candidate is ready to begin his thesis work, a thesis committee will be appointed to provide counsel as he fulfills that requirement. The statute of limitations is four academic years from the date of matriculation for candidates entering the program at the beginning of the M.Div. senior year, and three academic years from the date of matriculation for all other candidates.

### **Specialization Options**

I. **Biblical Studies.** The Master of Theology degree in Biblical Studies covers both Testaments. While the thesis may concentrate on one Testament, the course work is designed to provide a certain degree of qualification in the whole field.

#### **A. Course requirements:**

Eight courses are required. Candidates may elect further courses at the Ph.D. level, although this is not required.

1. All candidates will take M081 and M082, Selected Problems in Biblical Theology.

2. Candidates in Old Testament will also take M016, History, Cultures, and Religions of the Ancient Near East and a Master's level course in Hebrew exegesis.

3. Candidates in New Testament will also take M116, History and Literature of New Testament Times and a Master's level course in Greek exegesis.

#### **B. Languages:**

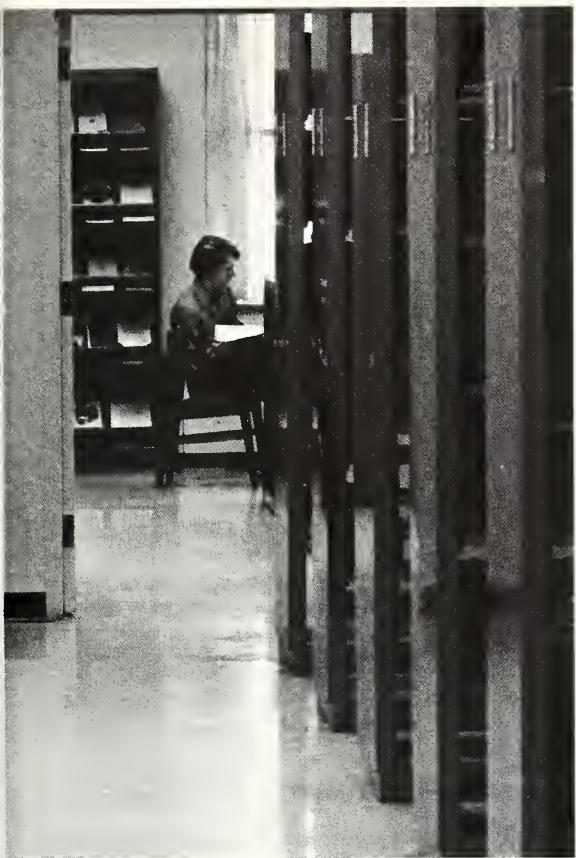
1. Candidates specializing in Old Testament Studies must demonstrate special proficiency in Hebrew and a more modest proficiency in Greek. Those who have such proficiency in Hebrew when they enter the program will be encouraged to study Aramaic or Ugaritic.

2. Candidates specializing in New Testament Studies must demonstrate special proficiency in Greek and a more modest proficiency in Hebrew. Those having such proficiency in Greek when they enter the program will be encouraged to do additional study in the Septuagint.

3. The Biblical Studies faculty may require a reading knowledge of an additional language if, in its judgment, a candidate's study program or thesis preparation demands it.

#### **C. Thesis:**

A thesis on a subject approved by the program faculty is to be prepared and submitted. The candidate must also sustain an oral examination on his thesis.



## II. History and Theology

A. Course Requirements: A total of eight courses is required in this program, the courses to be selected by the student from a list designated by the division each academic year. This list may include certain Ph.D. elective courses in strict accordance with the principles laid down by the American Association of Theological Schools for doctoral programs guaranteeing high excellence of graduate standards.

Certain advanced courses will also be included. Where possible the program for each student is adapted to his background, interests, and thesis orientation. It is suggested that each candidate plan his program in consultation with his faculty adviser.

### B. Language:

The History-Theology faculty may designate which language may be required and may require a reading knowledge of an additional language if the candidate's program of study and/or his thesis preparation demands it. Candidates will be advised in this matter upon entering the program.

### C. Thesis:

A thesis on a subject approved by the program faculty is to be prepared and submitted. The candidate must also sustain an oral examination on his thesis.

III. Advanced Pastoral Studies. The Program for Advanced Pastoral Studies is designed to help students to know themselves better; to understand and become sensitive to interpersonal relationships; to be familiar with group process; to become involved in creative dialogue between theological studies and the social sciences; and to see more clearly the resources of the Christian church for health at the various levels.

The faculty teaching in this program is composed of Seminary personnel and members of several faculties of the University of Pittsburgh, including the Medical School, the Graduate School of Social Work, and the Department of Speech.

A. Course requirements:

Six courses and three practica are required, including:  
M911, Developmental Theory of Personality  
M912, Group Process  
M932, Theology and Psychology  
M941, The Socio-Cultural Environment  
M946, Counseling Seminar (two semesters)  
M947, Practicum with Children

B. Language:

The A.P.S. faculty may designate which of the languages is to be required, or may require a reading knowledge of an additional language if the study program or thesis subject makes it necessary.

C. Clinical Training:

A six weeks' course in an approved clinical training program will be required before graduation. It is recommended that it be taken previous to admission.

D. Extended Paper:

An extended paper on a subject approved by the program faculty is to be prepared and submitted.

### **The Doctor of Philosophy Degree**

The University of Pittsburgh and the Pittsburgh Theological Seminary have a cooperative graduate program in the study of religion. Interdisciplinary in character, the program draws upon the resources of both institutions

and leads to the Ph.D. degree awarded by the University of Pittsburgh.

The aim of the program is to foster interdisciplinary, creative study in biblical, historical, and theological fields, broadly conceived. To this end the student is encouraged to move beyond the necessary preliminary steps as quickly as possible in independent research in his own special area and to the writing of a dissertation which is deemed by the joint faculty to be a contribution to human knowledge. A second and no less important aim is to engage the student, if possible, in actual teaching and research assistance, under the direction of the faculty. The number of candidates will be deliberately limited to afford close supervision by the directing professors.

### **The Doctoral Program**

A. Courses:

Each student is expected to complete a minimum of 16 courses or equivalent units of graduate work for the Ph.D. degree. These courses should be distributed as follows:

1. One course in which religion is examined under a secular discipline (e.g., sociology, anthropology, philosophy).
2. One course in which religion is theologically examined (i.e., a specially designated course in systematic theology).
3. Two courses in a single University field (exclusive of Requirement 1 above).
4. Two or more courses in the candidate's field of specialization (other than those satisfying Requirement 2 above).

5. Electives and research making up the balance of the sixteen units of graduate work required.

B. Examinations:

1. Preliminary examinations are required of all students. Normally they will cover the fields of Old Testament and New Testament, Church History and History of Doctrine, Systematic Theology, and Ethics. Their purpose is to determine whether the student is qualified to pursue Ph.D. work, and to assist in ascertaining his areas of relative strength and weakness. A student with a B.D. or equivalent will normally take his preliminary examinations within the first semester after matriculation. Lacking such background, he may take up to two years to prepare for the preliminary examination. If he holds a Master's degree in one of the areas of the preliminary examinations, he may upon request be considered for exemption from a part of this requirement. The preliminary examinations may be oral or written, or combination of both.
2. Language examinations will normally be required in French and German, and in such other languages as are necessary for research in the student's chosen field of specialization. Petitions to substitute other languages will be decided on the merits of each individual case. A student with serious deficiencies in the basic languages of theological study should plan to extend his course beyond the minimal two-year period. Language examina-



tions are given at the beginning of the fall and winter terms under the cooperative program. Students may also qualify through the E.T.S. standard language examinations.

3. The comprehensive examination (taken at the completion of all prior examinations and course work) will be directed toward the field of the student's eventual specialization. Of the four fields covered, one will be in that specialization and one each in three cognate areas appropriate to departments in the two cooperating institutions.

Detailed guides to the comprehensive examinations in the fields of Bible, Church History, and Theology/Ethics may be obtained upon request.

### C. The Dissertation:

Chief emphasis will be placed upon the dissertation itself and upon the preparation of the candidate for its writing. While full-scale work on it can come only after the passing of the comprehensives, the student will be encouraged from the time of his matriculation to work toward the definition of a suitable research topic. Formal constitution of his working committee (thesis advisor and three other members representing related disciplines) will be made after passing of comprehensives, but the comprehensive examinations will already have been drafted by a provisional committee. After submission of the dissertation it will be defended orally by the candidate.

Application forms for admission and financial aid may be obtained by writing to either institution, but preferably to the University of Pittsburgh:

Dean Richard H. McCoy  
Faculty of Arts and Sciences  
University of Pittsburgh, Room 1028-H  
Pittsburgh, Pennsylvania 15213  
or  
Professor Walter Wiest  
Faculty Advisor, Ph.D. program  
Pittsburgh Theological Seminary  
616 North Highland Avenue  
Pittsburgh, Pennsylvania 15206

### **Continuing Education**

Education beyond degree programs is a major thrust at Pittsburgh Theological Seminary. Theological education cannot be confined to formal degree work; it must be understood as

a process which is begun with a degree program but which continues throughout one's ministry. Therefore, Pittsburgh Seminary takes seriously its responsibility to provide educational resources to men and women who are engaged in ministry.

Continuing Education at Pittsburgh Seminary is not merely a duplication of preordination academic programs. While the traditional theological disciplines will always be a part of the program, they are not offered as "refresher courses." Rather, work in biblical studies, history, and theology is designed to help meet the needs of men and women serving in various forms of the Church's ministry. For example, a recent study program on the prophets was carried out not merely to brush up on Old Testament material, but to help pastors reflect on contemporary social issues in light of the prophets' writings.

Continuing Education must also help pastors and other trained church leaders to ascertain their needs. Frequently, this will entail consultation to distinguish between needs and interests. The program cannot encompass all of the interests of ministers; instead, Continuing Education aims at meeting common needs. For instance, in response to a need expressed by many pastors to reexamine worship, a special week-long seminar on worship was held on campus.

Individual interests can be met by Continuing Education programs which are not formally structured. Recognizing that many men and women prefer to pursue a course of reading without being involved in an organized class, Pittsburgh Seminary welcomes anyone wishing to do independent study-in-residence. A person doing independent study-in-resi-



dence may remain for as many weeks as he likes, engaging in a private study program, meeting with a faculty advisor, auditing classes, and participating in the life of the Seminary community.

Continuing Education at Pittsburgh Seminary is not confined to the Seminary campus. For the past few years, Pittsburgh Seminary has presented three off-campus programs—at Canton, Ohio; Loretto, Pa.; and Erie, Pa. Significantly, the Loretto and Erie programs are sponsored jointly by the Seminary and Roman Catholic institutions; Pittsburgh Seminary and St. Francis Seminary present the Loretto Continuing Education program, and Pittsburgh

Seminary and the Theology Faculty of Gannon College offer the Erie-area Continuing Education experience. Members of the Seminary faculty and other teachers travel to these locations for one day a week for the length of the course.

There is no set pattern for Continuing Education at Pittsburgh Seminary. Weekly classes, three-day and one-week seminars, thirty-week intensive training courses in pastoral care, independent study, and other forms are offered regularly. In all of these, precedence is given to meeting the needs of the Church's leaders rather than enrolling men and women in degree programs.

# 3

## ADMISSIONS, FINANCES, AND PROCEDURES

### Admissions Procedures

For D.Min., M.Div., M.A. Candidacy

Pittsburgh Theological Seminary offers work on a graduate school level. This presupposes a B.A. or B.S. degree from a regionally accredited college or university, the degree work to have a substantial foundation in the liberal arts. It also assumes that the student is ready to approach theological education with an open, searching attitude. Pittsburgh Seminary seeks that man or woman who is committed to the Christian faith, emotionally suited for work in the Church, and intellectually capable of the most rigorous kind of academic discipline.

Pre-Seminary Studies. College courses prior to theological seminary should provide the cultural and intellectual foundations essential to an effective theological education. They should issue in at least three broad kinds of attainment.

1. The college work of a pre-seminary student should result in the ability to use certain tools of the educated man:
  - (a) The ability to write and speak English clearly and correctly. This purpose should also be cultivated in all written work.

- (b) The ability to think clearly. In some persons, this ability is cultivated through courses in philosophy or specifically in logic. In others it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.
  - (c) The ability to read at least one foreign language and in some circumstances more than one.
2. The college work of a pre-seminary student should result in increased understanding of the world in which he lives:
    - (a) The world of men and ideas. This includes knowledge of English literature, philosophy, and psychology.
    - (b) The world of nature. This is provided by knowledge of the natural sciences, including laboratory work.
    - (c) The world of human affairs. This is aided by knowledge of history and the social sciences.
  3. The college work of a pre-seminary student should result in a sense of achievement:
    - (a) The ability to think, to see relationships, to follow out logical steps of an



argument, to develop procedures for dealing with problems. This ability is achieved in part through independent study.

- (b) The degree of his mastery of his field of study is more important than the credits and grades which he accumulates.

The American Association of Theological Schools has prepared a list of the fields of study with which the student should have acquaintance before beginning seminary work. The liberal arts background is felt to provide the best foundation for theological study. However, this in no way precludes seminary study for the student with a background in the sciences.

Foreign language is a tool of scholarship. At least one of the following languages is important for scholarly research: Latin, Greek, Hebrew, German, French. If Greek is selected, it should be taken in the final year of college or

preferably in the last two years.

A college background in religious studies is desirable. Included in such a study should be a thorough knowledge of the content of the Bible. The pre-seminary student may well seek counsel of the seminary in order most profitably to use the resources of his college.

Of the various possible areas of concentration, where areas of concentration are required, English, philosophy and history are regarded as the most desirable, and, where the department is strong, religion.

All of the foregoing should be seen as guidelines only. Pittsburgh Seminary does not wish to restrict applicants to a pre-determined program of studies at the undergraduate level, and the position of its admissions office is that undergraduates should engage in those undergraduate studies which interest and excite them.

**The Application Process.** Candidates seeking degree candidacy may apply anytime after

the junior year is completed. Applications for September entrance must be made prior to June 1; applications for January entrance must be made prior to December 1st. All correspondence concerning admission to the Seminary should be addressed to the Director of Admissions. Applications are considered by the committee when the following credentials are submitted:

1. A formal application.
2. An official transcript from the registrar of the college or university, showing grades for at least three years of college work.
3. Mental capacity test. The Seminary normally will correspond with the applicant's college concerning a mental capacity test. If none is available, the applicant may be asked to take one under Seminary direction.
4. An extensive (500-1000 words) statement in the applicant's handwriting describing his family, educational, and religious background, placing particular emphasis upon his motives for desiring to enter the Seminary and the ministry.
5. A personal interview with the Director of Admissions or another representative of the Seminary who may be designated by the Director of Admissions.
6. A battery of psychological tests may be required. These are the same tests that Presbytery requires of all candidates. They need to be taken only once.
7. A medical report on a form furnished by the Seminary.
8. Application fee. A check or money order for \$15.00 must accompany the applica-

tion. This will be applied to the first semester's tuition. The application fee is not refundable.

After admission is granted and within thirty days of such notification, a \$35.00 placement fee is required to assure the applicant of a place in the new class. This fee is applied to the student's tuition and is not returnable except under extreme hardship and at the discretion of the Admissions Committee. A certification of the student's "intention to enroll" must accompany this fee.

**Transfer Students.** A student transferring from another seminary is required to submit, in addition to the foregoing, a complete transcript of previous seminary work and a letter of dismissal from the Dean or President. A transfer student must be in residence at Pittsburgh Seminary for a minimum of one full academic year in order to become a candidate for the Master of Divinity degree.

#### *For Joint Degree Candidacy*

In each of the joint programs (M.Div./M.S.W., M.Div/M.P.A., M.Div/M.U.R.P., M.Div/M.L.S.) the candidate must apply and be admitted to both the Seminary and the University of Pittsburgh. Normally, application is made to the University in the second year of the Seminary program.

#### *For Master of Theology Candidacy*

Entrance into the Th.M. degree program presupposes an M.Div. degree or its equivalent from an accredited seminary or divinity school.

**The Application Process.** Candidates seeking the Th.M. degree may apply anytime after

the second year of seminary studies. (Pittsburgh Seminary students who wish to enter the M.Div./Th.M. sequence should apply after the third semester of the M.Div. program). Applications for September entrance must be made prior to June 1; applications are not accepted for January entrance. All correspondence concerning admission to the program should be addressed to the Director of Admissions. Applications are considered by the committee in early March and at regular intervals thereafter. The following credentials must be submitted:

1. A formal application.
2. Official transcripts for both college and seminary work.
3. Letters of reference.
4. A brief statement setting forth the applicant's reasons for wishing to pursue graduate work.
5. Application fee. A check or money order for \$15.00 must accompany the application. The fee is not refundable. (The application fee is waived for Pittsburgh Seminary students who wish to enter the M.Div./Th.M. sequence.)

Applications are acted upon by the Graduate Education sub-committee and the appropriate division of the faculty. After admission is granted and within thirty days of such notification, a \$35.00 placement fee is required. This fee is applied to the student's tuition and is not returnable except under extreme hardship. A certification of the student's "intention to enroll" must accompany this fee.

#### *For Doctor of Philosophy Candidacy*

The Ph.D. degree program in the study of religion is a cooperative program offered by



Pittsburgh Theological Seminary and the University of Pittsburgh. Since the degree is awarded by the University, application is made through University channels before it is reviewed by a joint Seminary-University committee.

Either a Bachelor of Divinity degree, Master's degree in an appropriate field, or equivalent is required for admission to the program. If the applicant's major field is to be one normally taught by the University rather than by the Seminary, he should have had the equivalent of an undergraduate major, or have received the Master's degree in that field.

*The Application Process.* The following documents are required:

1. Official transcripts of all prior academic work.
2. Three letters of recommendation as specified on the application form.
3. Thesis, seminar paper, or other evidence of scholarly research experience.
4. Scores on (preferably) the Graduate Record Examination—verbal and quantitative (or alternatively) on the Miller Analogies Test.

Inquiries may be addressed to either institution, and should be directed to:

Dean Richard H. McCoy  
Faculty of Arts and Sciences  
University of Pittsburgh, Room 1028-H  
Pittsburgh, Pennsylvania 15213  
or

Professor Walter Wiest  
Faculty Advisor, Ph.D. Program  
Pittsburgh Theological Seminary  
616 North Highland Avenue  
Pittsburgh, Pennsylvania 15206

### International Students

All applicants from outside the United States must secure endorsement of their study plans from the Commission on Ecumenical Mission and Relations of the United Presbyterian Church, U.S.A. or the World Council of Churches. Applicants whose native language is not English will be required to give evidence of proficiency in the English language before application will be considered. The application deadline for international students is March 1 for September entrance.

### Finances

#### Tuition and Fees

##### Tuition

—Candidates for the D.Min., M.Div., and M.A. degrees:	
\$40.00 per semester hour. Annual tuition based on twelve hours per semester	\$960.00
—Candidates for the Th.M. degree:	
\$40.00 per semester hour. Tuition for the degree based on thirty hours, including thesis hours	1200.00
—Candidates for the Ph.D. degree:	
\$35.00 per credit hour for Pennsylvania residents	
\$70.00 per credit hour for non-Pennsylvania residents	
—University courses:	
Tuition for courses taken at area universities (University of Pittsburgh, Carnegie-Mellon University, Duquesne University) is payable to each school at its rate.	



#### Fees

—Matriculation fee, payable at registration:	\$ 35.00
—Late registration fee:	5.00
—Library fee (annual):	10.00
—Student Association fee (annual):	8.00
—Graduation fee:	10.00
—Transcript fee: One copy of a student's academic record will be provided without charge. A fee of \$1.00 will be charged for each additional transcript.	1.00

#### Room and Board

##### Room

—Annual charge for residents of men's and women's dormitories \$200.00

##### Board

—Annual charge for residents of men's and women's dormitories \$600.00

##### Apartment Fees (per month)

###### —The Highlander:

twenty-three unfurnished apartments	
one-bedroom apartments	\$ 75.00
two-bedroom apartments	85.00

###### —Fulton Hall:

thirty-nine furnished apartments	
efficiency apartments	55.00
one-bedroom apartments	70.00

—Anderson Hall:	
twelve unfurnished apartments	
two-bedroom apartments	90.00
three-bedroom apartments	100.00
—McMillan Hall:	
nineteen unfurnished apartments	
one-bedroom apartments	80.00
two-bedroom apartments	90.00
three-bedroom apartments	100.00
four-bedroom apartments	120.00
—Fisher Hall:	
four furnished apartments	
one-bedroom apartments	70.00
—Sheridan Apartments:	
six unfurnished apartments	
one-bedroom apartments	52.50
two-bedroom apartments	57.50
—Duplex Apartments:	

    five unfurnished apartments \$55.00-70.00  
 Fees for apartment occupancy are payable monthly. A \$5.00 assessment will be added to all accounts not paid by the tenth of the month. Applications for apartments should be made as early as possible.

A deposit of \$50.00 per married couple, payable upon notification of assignment, is required of all those living in Seminary apartments. The deposit will be returned after satisfactory inspection at the time the apartment is vacated.

#### *Incidental Expenses*

##### *Books*

—Approximate cost for one year    \$175.00

##### *Hospitalization Insurance*

—Approximate cost depending upon coverage                        \$36.00-180.00

##### *Payment of Fees*

All academic fees and expenses are payable

in advance on the opening day of each semester. When necessary, arrangements for a payment plan to cover a semester's expenses may be made at the Business Office on the first day of each term, permitting four (4) equal payments: one-fourth on the first day of the term, and the balance due at the beginning of the fourth, eighth, and twelfth weeks respectively. There is a carrying charge of \$5.00 for the deferred payment plan. Failure to pay any deferred payment within ten days from the date due will incur a penalty of 1% of the amount due.

Settlement of all Seminary bills is required before registration for a new semester, and before graduation or the release of official transcripts.

#### *Seminary Meals*

Residents of the men's and women's dormitories are required to eat in the Seminary dining hall. Board includes nineteen meals a week; only breakfast is served on Sunday. The dining hall is closed on holidays which are scheduled on the Seminary calendar. No deduction is allowed for absence from individual meals, although special consideration is given to students who regularly do not eat in the dining hall because of job requirements.

#### *Tuition Refunds On Courses Dropped*

First week of semester, \$1.00 withheld for each credit hour; balance refunded.

Second to seventh week, one-half refunded.

Seventh week on, no refund.

#### *Medical and Hospitalization Insurance*

Students are required to be insured by medical and hospitalization insurance acceptable to the Seminary. All students who are registered as full-time students are eligible for

such insurance under a group student policy issued by Minister's Life and Casualty Company. Detailed information concerning premiums and benefit may be secured at the Business Office.

#### Total Cost

The total cost for one academic year, based upon a survey of actual student expenditures at Pittsburgh Seminary, is approximately \$2,400 for an unmarried student and \$3,300 to \$3,600 for a married student without children, depending on the variation in rentals. The cost for a married student having children is correspondingly higher. These totals include expenses for clothing, laundering and cleaning, medical and dental care not covered by hospitalization insurance, incidentals, and recreation, as well as tuition, fees (hospitalization insurance premiums included), board, room, and books. Not included are automobile operating costs, payments on purchases, life insurance premiums, repayment of indebtedness, and expenses for travel to and from the Seminary.

#### Financial Aid

Pittsburgh Theological Seminary provides financial aid from endowed and general funds for students who demonstrate that their resources are not sufficient to meet Seminary expenses. It is assumed that the student will make every effort toward self-support within the restrictions of time imposed by his program of studies. However, the Seminary is aware that many students will evidence financial need which exceeds their resources. Accordingly, financial aid is provided solely on the basis of demonstrated need. Once a student is admitted to degree candidacy, the Sem-

inary makes every effort to see that he need not discontinue his studies for financial reasons.

Students who anticipate financial need are asked to submit a financial statement on a form provided by the Seminary. The statement will include a budget listing available resources and anticipated expenses. The Financial Aid Officer will then review the statement and plan a program of aid which takes all factors into account. Consultation between the Financial Aid Officer and the applicant may be arranged to insure a realistic financial plan.

It is expected that students will apply their total financial resources to the cost of seminary education. The following items should be considered:

1. Savings. The amount of a student's savings to be applied to Seminary expenses is expected to be a pro-rated share of the total each year.
2. Summer employment. The student is expected to bring minimum net earnings of \$500 from each summer's employment to be applied to costs for the academic year.
3. Academic year employment. A number of campus jobs are available through the work assistance program. Field education positions are also remunerative.
4. Student's family. Using the financial information form and the College Scholarship Service scales, the Financial Aid Officer will be able to suggest the level of assistance that families in similar circumstances are able to provide.
5. Student's wife. If there are no children, the spouse is expected to be employed. The income will usually be sufficient to support the family.

6. Local congregation and judicatory support. Students are encouraged to seek financial assistance from their churches and judicatories.

If the total of financial resources from these sources is not sufficient to meet expenses, several major sources are available to bring a budget into balance:

1. Pittsburgh Seminary grants and scholarships: These are awarded on the basis of demonstrated need except for a limited number of merit scholarships.
2. Work assistance program: Some campus jobs such as dining hall or library work are available.
3. Pittsburgh Seminary loan funds: Both short-term and long-term, low interest loans may be granted.
4. Denominational loans and grants-in-aid: The Board of Christian Education of the United Presbyterian Church and most other major denominations administer programs to aid theological students.

Specific questions and requests for more detailed information should be addressed to the seminary's Financial Aid Officer. Financial aid application materials are sent automatically to those who submit an application for admission to degree candidacy.

### Awards, Prizes, and Fellowships

#### *The Sylvester S. Marvin Memorial Fellowship*

The Sylvester S. Marvin Fellowship may be assigned upon graduation to that member of the senior class who is recommended by the faculty as having achieved the highest standard in all departments of the Seminary curriculum. The faculty reserves the right to im-

pose special tests and examinations in making this award. The recipient must pledge himself to a year of postgraduate study following his graduation at some institution approved by the faculty.

#### *The Thomas Jamison Scholarship*

The Thomas Jamison Scholarship, in memory of the late Thomas Jamison, Esq., of North Side, Pittsburgh, was established by Mrs. Jamison. The income of this endowment is given every year to the member of the senior class who has the highest average at the beginning of his final semester of study.

The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.

#### *The Jennie Rigg Barbour Memorial Prize*

The Jennie Rigg Barbour Memorial Prize was established by Rev. Clifford E. Barbour, Ph.D., D.D., LL.D., President Emeritus of Pittsburgh Theological Seminary, as a memorial to his mother. The income from the endowment of the prize is assigned to that member of the graduating class who has taken his full course of instruction in this institution and who has achieved the second highest academic rank of his class, if in the judgment of the faculty he is worthy in all other respects. It is hoped that the student will use this income for further study either within an academic institution or by the enlargement of his own library.

#### *The Michael Wilson Keith Memorial Homiletical Prize*

This prize was founded in 1919 by the Keith Bible Class of the Mt. Calvary United Presbyterian Church of Coraopolis, Pennsylvania in memory of the Reverend Michael Wilson

Keith, D.D., pastor of the church from 1911 to 1917. The prize is awarded to a member of the senior class who has spent three years in this Seminary and has taken the highest standing in the department of homiletics. The winner of the prize is expected to preach in the Mt. Calvary Church of Coraopolis and teach the Keith Bible Class one Sunday after the award is made.

#### *The Joseph Watson Greek Entrance Prize*

The Joseph Watson Greek Entrance Prize was established in 1920 by Mrs. Robert A. Watson, Columbus, Ohio. The income will be awarded to the student who achieves the highest grade in an examination in classical Greek as he enters the junior class of the Seminary.

#### *The William B. Watson Prize in Hebrew*

The William B. Watson Prize in Hebrew was established in 1919 by Mrs. Robert A. Watson, Columbus, Ohio. The income will be awarded to that member of the senior class who, having elected Hebrew, shall submit the best grammatical and exegetical treatment of a portion of the Hebrew Old Testament.

#### *The John Watson Prize in New Testament Greek*

The John Watson Prize in New Testament Greek was established in 1919 by Mrs. Robert A. Watson, Columbus, Ohio. The income will be awarded to that member of the senior class who, having elected Greek Exegesis, shall submit the best grammatical and exegetical treatment of a portion of the Greek New Testament.

#### *The Robert A. Lee Church History Award*

By bequest, in memory of her husband the late Mrs. Henrietta M. Lee, Oakmont, Pa.,

established the Robert A. Lee Church History Foundation, the annual income of which is to be awarded yearly to the students making first and second rank respectively in the Department of Church History.

#### *The Hugh Thomson Kerr Moderator Prize*

This prize was established in 1938 by the Men's Committee of the Shadyside Presbyterian Church, Pittsburgh. An annual contribution was pledged to be used for the purchase of books. The prize is to be awarded to that member of the graduating class who has exhibited to the greatest degree, throughout the three years of the Seminary course, leadership, originality, and accomplishments beyond the normal requirements for graduation.

#### *The James Purdy Scholarship*

The James Purdy Scholarship was established in 1882. The income is apportioned equally each year to the six members of the junior class who attain the highest average of excellence in their Seminary work.

#### *The Andrew Reed Scholarship*

The Andrew Reed Scholarship was established in 1914 by Miss Anna M. Reed, Cross Creek, Pennsylvania, the income being given to the student who, upon entering Seminary, shall achieve the highest grade in a competitive examination in the English Bible. The successful competitor is to have the scholarship throughout the entire course of three years, provided that his general conduct and application to study shall continue to be satisfactory to the faculty.

#### *The Home Training Bible Class Award in Missions*

An award which was established in 1961 by

the Home Training Bible Class of the Edgewood Presbyterian Church, Pittsburgh, Pa., in the name of the Rev. Walter L. Moser, Ph.D., D.D. The recipient will be that member of the graduating class who is deemed most deserving among those entering the foreign or home missionary field upon graduation.

*The Alice Myers Sigler Memorial Prize in History and Theology*

This award was established in 1962 by Robert M., John H., Richard E., and Alan B. Sigler in memory of their mother. The income from this endowed fund is granted to the student who, in the judgment of the professors of the History and Theology Division, is most worthy of this award at the end of the middler year.

*The Fred McFeely Rogers Prize in Biblical Studies*

The Fred McFeely Rogers Prize in Biblical Studies was established in 1962 by Mr. and Mrs. James H. Rogers in honor of their son, a graduate in the Class of 1962. The income from this endowed fund is granted to the student who, in the judgment of the professors of the Biblical Division, is most worthy of this award at the end of the junior year.

*The Henry A. Riddle Fund for Graduate Study*

This fund was established in 1966 by the family and friends of Dr. Henry A. Riddle, a former president of Pittsburgh Theological Seminary, to provide an annual award to a member of the graduating class designated by the faculty for assistance in post-graduate study, preferably in the field of New Testament.

**The Walter P. and Anna L. McConkey Award in Homiletics**

This award was established in 1964 by the Central Presbyterian Church in Washington, Pa., in honor of Dr. and Mrs. McConkey, who served that pastorate for many years. It is to be given to a student who, at the end of his middler year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.

**Academic Procedures**

The complete listing of academic procedures is found in the manual, "Academic Principles of Operation," which is placed in the hands of all students, faculty, and administration. The following material is a distillation of some important items from the manual.

**Course Load**

The regular course load for degree candidates is twelve hours per semester. Students are permitted to carry a thirteenth hour or three hours of audit-credit each semester with approval of the advisor. A student carrying less than nine hours is considered, for statistical and selective service purposes, a part-time student.

**Audit Credit and Audit**

Students registered in a course for audit-credit are required to participate fully in reading, discussion, seminar and position papers, etc., but are not required to write a final paper or examination. Satisfactory completion of these requirements leads to an audit-credit notation for the course on the official transcript. No grade is given for the course and no credit is given toward graduation. Audit-credit charge is one-half the regular tuition.

Audit consists of attending a class for listening purposes only and is permitted only with the permission of the professor. Audit does not require registration or payment, and no record of audit is made.

#### Courses At Approved Colleges and Universities

Six hours of academic work at approved colleges and universities may be included in the seventy-two hours required for a Seminary degree. These hours must be approved by the student's advisor and the Dean of Faculty. Registration and payment are made by the student at the other institution.

#### The Grading System

Grading is designed to provide an evaluation of the scholastic attainment of each student. The faculty grades according to actual achievement rather than on the basis of effort or achievement relative to the student's ability. The meaning of grades shall be:

- A (grade point 3) Exceptional, showing a thorough mastery of the material, an ability for creative insight, originality, and an integration with other areas.
- B (grade point 2) Superior, showing an advanced understanding of the material.
- C (grade point 1) Satisfactory, evidencing a general grasp of the material.
- D (grade point 0) Unsatisfactory, but passing, showing a minimal grasp of the material.
- F (grade point - 1) Failing.

A C-average (1.0) is required for graduation with the M.Div. or M.R.E. degree. Two semesters of D-average (0.0) or four semesters of C minus average (.75) constitute reason for dis-

missal by faculty action.

Graduation honors are awarded on the following basis: 2.8-3.0, Summa Cum Laude; 2.6-2.79, Magna Cum Laude; 2.25-2.59, Cum Laude.

#### Registration

New students register for courses the week prior to the beginning of classes. Other students pre-register for the first (fall) semester in April, and for the second (spring) semester in November. Financial registration is the first three days of each semester.

Courses may be changed during the first week of classes. No courses may be changed after the first week. Courses may be dropped without the recording of a failing grade through the sixth week of each semester. Courses dropped after the official drop date require full payment and the recording of a failing grade.



# 4

## COURSE DESCRIPTIONS

### Course Listing System

Each course offered by the Seminary is identified by a four-digit system. The first digit is a letter which indicates the level at which a course has its primary listing:

A—M.Div. and M.Ed. courses designed primarily for students who have done no previous academic work in the field.

B—M.Div. and M.Ed. courses designed primarily for students who have done previous academic work in the field.

M—Th.M. courses. Open to qualified M.Div. students with permission of the instructor.

P—Ph.D. courses. Open to qualified M.Div. and Th.M. students with permission of the instructor.

U—Courses offered at the University of Pittsburgh which are cross-listed in the Seminary catalog.

The second digit is a number which indicates the field in which a course has its primary listing:

*The Division of Biblical Studies*

0—Old Testament

1—New Testament

*The Division of History and Theology*

2—History

3—Theology

*The Division of Church and Ministry*

4—Ethics

5—Faith and Culture

6—Church Mission and Order

7—Worship and Homiletics

8—Education



Mr. Orr



Mr. Barth

9—Pastoral Care

9—Field Education

The third and fourth digits are numbers which indicate individual courses. These numbers are primarily for the use of the registrar, but two entries are of importance for students:

99—Directed study and research

00—Independent studies

Courses listed in the catalog cover a three-year span with an indication of those courses to be offered in the academic year for which the catalog is issued. Listings are automatically dropped if a course has not been offered for three years. Thus the entries provide an overview of the range of courses taught during a normal three-year M.Div. program as well as a specification of courses offered in a given year.

## THE BIBLICAL DIVISION

Mr. Barth	Mr. Hills	Mr. von Waldow
Mr. Gowan	Mr. J. Jackson	Mr. Walther
Mr. Hadidian	Mr. Kelley	
Mr. Hare	Mr. Orr	

"Thy word is a lamp to my feet and a light to my path" (Psalm 119:105). The word of God in Scripture nourishes and regulates Christian faith and action, it lays the cornerstone for every aspect of the Church's ministry to the world, and it sets norms for the structures of Christian theology. A rediscovery of the Bible has provided the impetus for every forward movement in the history of the Church. At the end of the twentieth century, when alienation of individuals, races, classes, and nations threatens to tear the world apart, when the issue of authority continues to be a problem, a new and careful look at the sources of our common faith is imperative.

The goal of the course offerings in the Biblical Division is to engage the student in biblical research in such a way that he may learn the methods of study, acquire the basic tools and skills which he will need for his continuing ministry, and begin to relate his own study of the Scriptures to all aspects of Christian life. To this end two levels of courses are offered.

A-level courses are designed to open up the major areas of biblical study for the student whose background in the field is minimal. The literature of the Old and New Testaments is surveyed, and the settings and influences of the biblical world are assessed. The elementary methods and goals of archaeology may be learned. The curriculum reflects the belief that serious consideration of the Bible requires a study of the original languages as essential tools. Precisely because we live in a time rich in modern translations, the contemporary minister and professional church leader must be able to assess critically and effectively the variety of understanding reflected by the translators by entering into the thought patterns of the Hebrew and Greek authors. We believe that with modern, unique approaches to teaching, we can equip our students with the requisite language sense to do this task.

B-level courses develop the students' abilities to use and apply biblical studies and enlarge the horizons for a lifetime of growth and discovery. Exegetical courses sharpen language skills and illuminate the study of scripture passages and books by paying careful attention to the structure of ancient Hebrew and Greek and to the types of literature found in the Bible with the differences from the nature of modern English usage.

We believe that this is the heart of the Division's work, and we recommend that each student take at least one exegetical course in each Testament during his Seminary career. The areas of biblical research are tied together in courses in biblical theology. Here fresh approaches to the Bible give a cohesive view of its contents and build the foundation from which other theological disciplines may be developed in a responsibly biblical way. Ancillary to these courses, there is provision for advanced, detailed study in other areas—critical studies, field archaeology, Near Eastern languages, etc.

New discoveries which directly affect our understanding of the Bible are announced with startling frequency today. Pittsburgh Seminary has a proud heritage of excellence in all areas of biblical study, and we are determined to enable and inspire future generations of Christian leaders to join in the exciting venture of these pursuits.



Mr. Hills

## OLD TESTAMENT

### A001 The Old Testament as the Word of God

A theological introduction to the study of the OT. The basic information and technical skills which are used in modern OT study will be introduced in the context of concern for discovering the contemporary meaning of the OT.

First semester, 1972-73

Mr. Gowan

### A002 The Interpretation of the Old Testament

Students will be guided in the detailed study of selected OT passages which have been chosen to develop skills in the interpretation of biblical texts and to provide a cross-section of the OT message.

Second semester, 1972-73

Mr. Gowan

### A003 The Intertestamental Period

The course will deal with the development of the Jewish people and their religion during the period 539 B.C. to A.D. 135 with two aims in mind: 1) to enlighten our own

time by finding out what happened in the past when a community of faith was confronted by a radical cultural revolution, as when Judaism encountered Hellenism, and 2) to provide a foundation for New Testament studies by enlightening the immediate Palestinian and Hellenistic background out of which the church arose.

Mr. Gowan

### A011 Elementary Hebrew

A course designed to lead to an appreciative and competent use of Hebrew as one of the languages of biblical revelation. From the outset the student learns inductively to read from the original language of the Old Testament. Emphasis is placed on the acquisition of a working vocabulary as the ground for further reading and the illumination of key Biblical concepts. Instruction is in small, graded sections so that a maximum of individual attention and achievement is possible.

Both semesters, 1972-73

Staff

### B012 Elementary Hebrew

Continuation of A021 with instruction in graded sections.

Second semester, 1972-73

Staff

### B013 Hebrew Reading

Supervised reading of selected Old Testament passages. (One hour credit)

Staff

### B014 Hebrew Grammar

Introduction to the formal structure of the Hebrew language, (phonetics, morphology, syntax) with special attention to its historical development and relation to other Semitic languages.

Offered on request

Mr. Hills

### B015 Biblical Aramaic

Reading and the grammar of the Aramaic sections of the Old Testament. Additional material may be included from the fifth century B.C. Aramaic letters from Elephantine.

Offered on request

Mr. Hills or Mr. Gowan

### B021 Hebrew Exegetical

A student with a B-average in the biblical field may elect to do independent study in the exegesis of an Old

Testament passage under the supervision of a member of the Biblical Division. The exegetical paper, 30-40 pages in length, will be due on the first day of classes in September. (Two hours credit)

Summer term, 1972-73

Staff

**B031 Archaeology of Hellenistic-Roman Palestine**

**B032 Archaeology of Iron Age Palestine**

**B044 Deuteronomy**

A study of the theology of Deuteronomy with special attention to the themes election, covenant, law, and "holy war" and their Ancient Near Eastern background. Detailed exegesis of key passages.

Mr. Hills

**B063 Deutero-Isaiah**

Exegesis of selected passages of Deutero-Isaiah to introduce the student into the understanding of the theological concept of this prophet.

Mr. von Waldow

**B070 Amos**

A study of the book of Amos: its major emphases, the place of the prophet in Israel's culture, and the significance of the message of Amos for our situation.

First semester, 1972-73

Mr. J. Jackson

**B081 The Theology of the Hexateuch**

A study of the theology of the non-Deuteronomic traditions of the books Genesis through Joshua, in particular the Yahwist, the Elohist, and the Priestly writing. Detailed exegesis of key passages.

Second semester, 1972-73

Mr. Hills

**B083 Prophet-Priest-Wise Man: A Study in Biblical Ministries**

Intended to provide a biblical basis for evaluating various types of ministry in the modern church by examining the work of those who were recognized to be God's ministers in the Old Testament.

First semester, 1972-73

Mr. Gowan

**B084 Man, Nature, and Society: The Biblical View**

An effort to construct a view of nature and society which will contribute to a sound approach to environ-



Mr. J. Jackson



Mr. Gowan

mental and technological problems, based on the biblical conception of man.

Second semester, 1972-73

Mr. Gowan

**B089 Themes of Old Testament Theology**

Selected themes: "Egypt"—captivey and oppression, "Exodus"—liberation from slavery and freedom for God, "Sinai"—election and covenant with God's people, "Promised Land"—Canaan as Yhwh's inheritance for Israel, "City of David"—God's choice of Zion and covenant with David, and "Justice in the Gate"—social dimensions of Israel's laws and the prophetic presentation of Yhwh's expectations and verdict.

First semester, 1972-73

Mr. J. Jackson

**B091 Preaching From the Old Testament:  
Ecclesiastes, Song of Solomon, Job**

Identical to B791.

Mr. Gowan and Mr. Ezzell

**B092 The Authority of the Bible in a Revolutionary Age**  
Identical to B392.

Messrs. J. Jackson, Kehm

**B099 Guided Reading in Old Testament**

Staff

**B000 Independent Study in Old Testament**

Staff

**M006 History, Cultures, and Religions  
of the Ancient Near East**

Lectures, guided reading, and research will focus on the archaeology, history, religion, laws, and literature of the Ancient Near East as background for the understanding of the Old Testament.

**M057 Psalms**

A consideration of the present status of Psalms study and prospects for the future. Form-criticism, the Ancient Near Eastern background, the relation to the cult, and the

theology of the Psalms will be studied. The significance of the work of Gunkel, Mowinckel, Westermann, Kraus, Michel, Dahood, and others will be evaluated.

Mr. J. Jackson

#### M064 Jeremiah

Introduction to the literary and form-critical problems of the Jeremiah. Exegesis of representative passages from the poetry, the prose sermons, and the biographical portions. The theology of Jeremiah and its special relationship to the thought of Hosea and Deuteronomy will be explored.

First semester, 1972-73

Mr. Hills

#### M081 Selected Problems of Biblical Theology

An examination of selected themes of biblical theology. The themes are explored in both Old and New Testaments. The course offers a broad opportunity to focus the whole spectrum of biblical studies in a forum that is intended to be comprehensive and relational to the entire graduate theological enterprise.

Mr. J. Jackson and Mr. Walther

#### M082 Selected Problems of Biblical Theology

A continuation of M081.

Mr. J. Jackson and Mr. Walther

#### M085 Early Israelitic Poetry

A comparative exegesis of early poetic passages in the O.T., making use of modern studies in phonetics and morphology and of comparative Semitics. Included will be Exodus 15, Judges 5, Genesis 49, Deuteronomy 33, Psalms 29, and other primitive Yahwistic songs.

Mr. J. Jackson

#### P083 Worship in the Old Testament

The essence of worship in Israel and the basic theological ideas reflected in the major annual feasts and some typical cultic activities; the importance of the Israelite cultic personnel, such as priests, Levites, and prophets.

Mr. von Waldow

#### P084 Canaanite Religion

The alphabetic cuneiform texts found after 1929 at Ras es-shamra have opened up the world of Canaanite belief and practice, only guessed at from the O.T. The course will study selected passages from the myths and legends, with particular attention to their influence upon



Mr. von Waldow

O.T. linguistic and literary usage and ancient Israelite religion and theology.

Mr. J. Jackson

#### NEW TESTAMENT

##### A101 The New Testament: Gospels, Acts, and Revelation

An examination of the Synoptic Gospels, Acts, and Johannine literature. Attention will be given to the place of Jesus in Christian origins and to the role of historical criticism in the search for the historical Jesus. The theology of individual books will be examined.

First semester, 1972-73

Mr. Kelley

##### A102 The New Testament: The Epistles

The content, character, intention, message, and some problems of the epistles will be examined. Special attention will be given to the Pauline letters.

Second semester, 1972-73

Mr. Kelley

**A103 The Bible Today**

Study and comparison of modern English translations of the Bible with consideration of their value in biblical interpretation. As background, some attention will be given to the history of the English Bible, the rise of versions, and the development of the canon.

First semester, 1972-73

Mr. Walther

portions of the Greek New Testament may be read with a view to developing skill in using the biblical text to inform other theological studies. Some attention will be given to textual criticism as it relates to these skills.

Second semester, 1972-73

Staff

**B113 Greek Reading**

Supervised reading of selected New Testament or Septuagint passages. (One hour credit)

Staff

**B114 Advanced Greek Reading**

This course is designed to make it possible for students who elect it continuously to read through the entire New Testament in Greek during their Seminary training. In addition to practice in reading and translating the student will be trained in grammar and principles of exegesis. Each semester approximately 1/6 of the New Testament will be covered. Open to all students who have passed the basic Greek requirement of one semester.

Both semesters, 1972-73

Staff

Both semesters, 1972-73

Mr. Orr

**B115 Greek Grammar**

Introduction to the formal structure of New Testament Greek; systematic study of grammar and syntax, illustrated by specific New Testament passages.

Second semester, 1972-73

Mr. Kelley

**B116 Hellenistic Greek Studies**

Selected readings in Philo, Josephus, the Apostolic Fathers, and other Greek literature approximately contemporary with the New Testament period. First year students whose ability and experience warrant may be assigned to this course in place of B112.

Offered on request

Mr. Orr

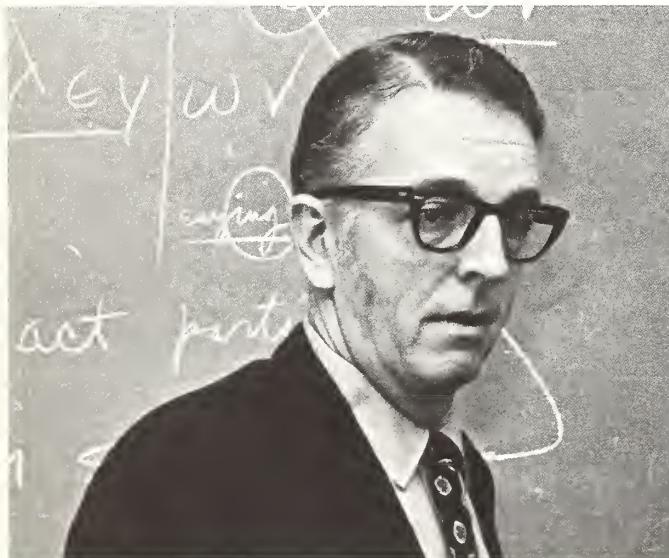
**B121 Exegetical Sampler**

A workshop course designed to develop exegetical habits by example and practice. New Testament passages representing a wide variety of exegetical tasks will be examined—miracle, narrative, epistle, apocalyptic, etc.

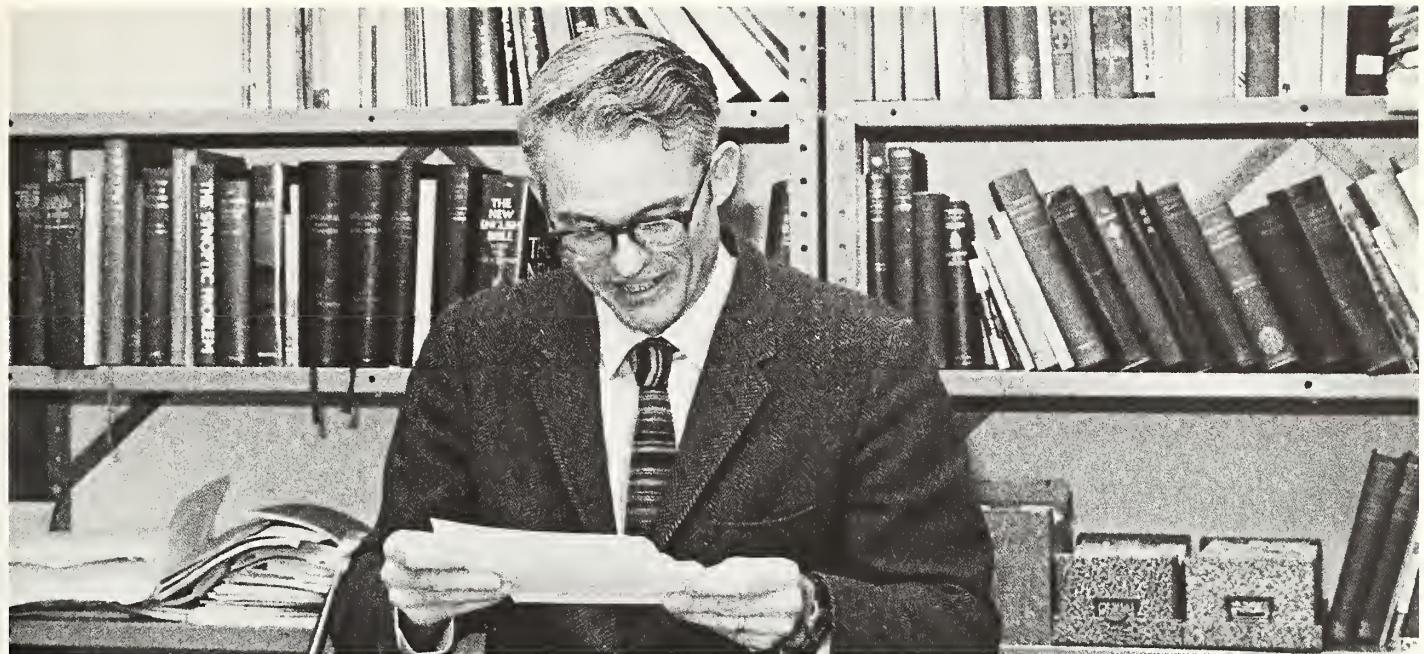
Mr. Walther

**B123 New Testament Textual Seminar**

Qualified students will be introduced to and involved in critical study of the text of the Greek New Testament.



Mr. Walther



Mr. Hare

This will be a laboratory, guided-study course. Collation of microfilmed manuscripts for the International Greek New Testament Project will be a regular part of the work.

Both semesters, 1972-73

Mr. Walther

#### B125 Greek Exegetical

A student with a B-average in the biblical field may elect to do independent study in the exegesis of a New Testament passage under the supervision of a member of the Biblical Division. The exegetical paper, 30-40 pages in length, will be due on the first day of classes in September. (Two hours credit)

Summer term, 1972-73

Staff

#### B141 Parables in Matthew

An exegetical study with special emphasis on the parables in the first gospel.

Mr. Kelley



Mr. Kelley

**B143 Luke**

An investigation of the part played by parables in the plan and purpose of the third gospel.

First semester, 1972-73

Mr. Kelley

**B145 John**

The course will offer an intensive interpretation of John 1 in light of the whole gospel and of available knowledge of Jewish and Hellenistic movements. Both what John taught and what he is teaching will be so studied that faithful and incisive preaching can emerge from it.

Second semester, 1972-73

Mr. Barth

**B154 Embattled Theology: Galatians**

A study of Paul, his conversion, career, and theology, through an exegesis of Galatians. Designed as a first course in exegesis for students desiring to improve their facility in Greek.

Mr. Hare

**B157 Colossians**

A study of the amazing message of the reconciliation of all things, not only of man. A critical view of the church's religion as inspired by Paul's invectives against the heretics of his own time. A reflection on the supposedly reactionary ethics of Paul in connection with the parousia of Christ.

Mr. Barth

**B159 Pastoral Epistles**

An introduction to the literary problems of 1 and 2 Timothy and Titus, followed by an exegetical survey which will be pursued with special emphasis in the development of faith and life in the early Church as it may be significant for faith and life today.

Mr. Walther

**B161 The Old Testament in the New: The Epistle to the Hebrews**

Hebrews appears to be an exegetical meditation on a series of significant Old Testament texts. This course will examine the hermeneutic of the epistle, paying special attention to the interplay between doctrinal statement and ethical exhortation.

First semester, 1972-73

Mr. Hare

**B163 The Redemptive Community: The Church in I Peter**

Addressed to congregations facing the ravages of persecution, I Peter is deeply concerned with the meaning of our life together in Christ. This course will examine not only the images for the church in the epistle, but also the many statements dealing with the corporateness of the Christian life and the ethics of Christian relationships.

Second semester, 1972-73

Mr. Hare

**B166 Revelation**

A study of literary, historical, and theological aspects of selected passages from the book of the Revelation to John.

First semester, 1972-73

Mr. Barth

**B171 Practical Use of the New Testament: The Synoptic Gospels**

In this course various segments of the teachings of Jesus and selected anecdotes from his life will be examined to discover what is the central religious meaning of his teaching for us and how we may use the Gospel stories in preaching and worship.

Second semester, 1972-73

Mr. Orr

**B172 Practical Use of the New Testament: Romans**

An attempt is made in this course to discover exactly what Paul teaches about moralism, universal sin or guilt, the means of acceptance by God and the significance in God's plan of the people of Israel. Many religious and ethical insights that are furnished by this epistle are examined as they aid us in dealing with the fundamental problems of alienation and of the meaning of existence.

Mr. Orr

**B173 Practical Use Of The New Testament: Corinthian Letters**

We will cover the letters of Paul to Corinth in this course with special attention to the problems of ethics and of church life which are revealed in these letters so as to discover their bearing upon our religious and social situation today in the Church.

First semester, 1972-73

Mr. Orr

**B174 Practical Use Of The New Testament: John**

This course covers the content of the Gospel of John with special emphasis upon the way in which it presents Jesus as the revelation of the Father. While some attention is given to critical questions about the date and authorship of the Gospel, the primary concern is to study its meaning for us in the various problems and perplexities of life.

Mr. Orr

**B181 Themes of New Testament Theology**

Assuming that Biblical Theology can be studied better on its own terms than by imposed, dogmatic categories, a number of themes derived from the Bible's own emphases will be studied. The course is designed to lead to an integrated understanding of the theological resources to be found in the New Testament.

Second semester, 1972-73

Mr. Walther

**B183 The Passion Narratives**

A lecture course based mainly on the account of Mark. Literary, historical, and theological problems of the trial of Jesus will be discussed on the ground of the Greek text and aided by secondary literature. A paper on an appropriate topic chosen by each student will be required. Some knowledge of Greek and introduction problems is recommended, but not required.

Mr. Barth

**B184 The Cost of Reconciliation**

A seminar dealing with the interpretation of Christ's death in several books of the New Testament in order to find an alternative to "theories of atonement," and a way to proclaim Christ crucified as the bringer of peace to divided mankind.

First semester, 1972-73

Mr. Barth

**B185 Theology and Ethics In Paul**

An investigation of the relation of theology and ethics in Paul, of the way in which the former informs the latter and the latter is an expression of the former. This has been a much-debated aspect of N.T. studies in this century and the course will include consideration of the contributions of Bultmann, Dibelius, Enslin, Knox, Dinkler and Furnish.

Mr. Ezzell



Mr. Hadidian

**B186 The Holy Spirit in the New Testament**

A study in biblical theology. Relevant passages in scripture will be exegeted, and secondary literature will be surveyed as input for seminar discussions.

Second semester, 1972-73

Mr. Walther

**B188 What Manner of Man? New Testament****Christology**

The New Testament writers make many attempts to interpret the meaning of Jesus for the benefit of their contemporaries, employing diverse images, metaphors, and titles. To help us present Jesus to our contemporaries this course will examine christological texts in various strata of the New Testament, taking into account significant contributions made by recent scholarship.

First semester, 1972-73

Mr. Hare

**B193 New Testament Passages**

Identical to B793.

Mr. Orr and Mr. Buttrick

**B199 Guided Reading and Research In New Testament**

Staff

**B100 Independent Study In New Testament**

Staff

**M106 History and Literature of New Testament Times**

A research seminar with primary emphasis on the bibliographical approach to the study of Christian origins. Theological, organizational, geographical, literary, and historical questions and problems will be considered.

Mr. Hadidian

**M144 Christianity According To St. Matthew**

A study of the theology of the first gospel, using the methods developed by the new discipline of redaction criticism.

Mr. Hare

**M146 Selections from Acts**

The backgrounds and needs of students will determine the passages to be studied.

First semester, 1972-73

Mr. Walther

**P101 First Century Judaism**

A study of the beliefs and religious institutions of first century Judaism, based on extant documents from the period and early materials preserved in the Mishnah and other later collections.

Mr. Hare

**P102 Hellenistic Judaism: Philo and His Antecedents**

An examination of the religion of Philo Judaeus, taking into account forerunners of Philo such as The Wisdom of Solomon and The Letter of Aristeas. Special attention will be given to Philo's exegetical method, and to his cosmology and anthropology.

Second semester, 1972-73

Mr. Hare

**P145 The Date of the Gospel of John**

In this seminar-style course internal and external, theological, historical, form-critical, and linguistic reasons proffered in current Biblical research against and for an early dating of the Fourth Gospel will be gathered and compared.

Mr. Barth

**P161 Hebrews**

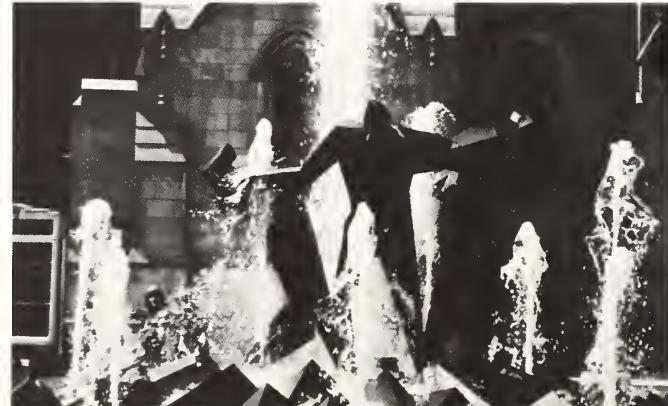
An advanced course presupposing knowledge of introductory questions, of Greek, of O.T. research related to the worship of Israel, of the hermeneutics of Qumran, and other groups. With the help of English, German, and French commentaries and monographs, selected passages of Hebrews will be scrutinized in the search for their Christological, ecclesiological, and cultic contents.

Mr. Barth

**P182 The Quest of the Historical Jesus**

What can we know about Jesus? The possibility of a new quest of the historical Jesus will be examined in light of past failures and new understandings of historical method.

Mr. Hare



## **THE HISTORY AND THEOLOGY DIVISION**

Mr. Battles	Mr. Kehm	Mr. Paul
Mr. Cochrane	Mr. Nelson	Mr. Walker
Mr. Gerstner		Mr. Wiest

### **CHURCH HISTORY**

Our aim in teaching Church history is to help the student to understand the history of the Church and its thought in the context of the twentieth century. The study of history is the study of roots whether we deal with the history of a nation, a race, or an idea. Since Christianity comes to a focus in certain historical events, its roots are firmly grounded in history. Its story is the account of the effect which those events have had in human society. This involves both the history of doctrine as the Church's attempt to understand the significance of the biblical revelation, and the history of the Church itself as the attempt of Christians to live in response to those events.

But we recognize two kinds of interaction that are important for our understanding of the Church today. First, we recognize that there has always been a dialogue between the Church and the society within which it is placed. Secondly, there is an integral relationship between the doctrine that the Church professes and the forms that it takes as a human community. All the courses offered recognize these two kinds of continuing interaction.

The history of the Church is divided into six main areas at the introductory level: Patristics, the Medieval Church, the Reformation, the Post-Reformation Era (seventeenth and eighteenth centuries), the Church in an Age of Revolution (nineteenth and twentieth centuries), and the Church in America. It is hoped that in selecting several of these areas to be studied in depth (original documents wherever possible), the student will broaden the interest in and understanding of his Christian heritage. Other courses and seminars are offered which will enable him to

pursue this history at a deeper level once his initial interest has been aroused.

### **SYSTEMATIC THEOLOGY**

The purpose of systematic theology is to try to achieve a reasoned understanding of the meaning and implications of Christian faith in relation to contemporary modes of thought. Theological thinking looks, on the one hand, to the original sources of Christian faith, the biblical writings, and to the whole range of Christian tradition which represents the Church's attempts to understand its faith in previous periods of history. On the other hand, theology looks to the practical tasks of responsible preaching, teaching, counseling, and the problems of ethical judgment and action in today's world. Thus, the courses in systematic theology aim not merely at confronting the student with the thought of other theologians, but to engage him in doing his own theological thinking. They will help him to come to terms with the historic traditions of the church as well as the sometimes bewildering but often exciting currents in contemporary theology: the "death of God" theologies, calls for a "black theology," the "theology of hope," process theology, and the discussions in the ecumenical movement and renewed Protestant-Catholic relationships. They are designed to give the student ample opportunity and guidance in sorting out his own beliefs and developing a sound theological basis for future ministry.

The offerings in systematic theology are divided into A-level and B-level courses. The A-level courses are introductory in nature. They attempt to familiarize the student with the task of theology, theological resources and method, and contemporary theological issues. The B-level courses are designed to take the student into deeper levels of analysis of theological questions and to involve him in the work of constructive reformulation of the content of the Christian faith.

**CHURCH HISTORY AND HISTORY OF DOCTRINE****A210 Survey of Church History (Early Church to the Present)**

An overview of the history of Christianity from the post-Apostolic era to the present, exclusive of American church history.

First semester, 1972-73

Mr. Gerstner

**A211 History and Theology of the Patristic Era****(To A.D. 451)**

An introduction to the institutional and dogmatic history of the Early Church beginning with the Sub-Apostolic age and closing with the Council of Chalcedon (A.D. 451) and the death of Augustine (A.D. 430).

First semester, 1972-73

Mr. Battles

**A212 History and Theology of the Middle Ages****(To A.D. 1500)**

An introduction to the institutional and dogmatic history of the Medieval Church from the fall of Rome to the eve of the Reformation.

Second semester, 1972-73

Mr. Battles

**A213 The Reformation**

An introduction to the history and thought of the Reformation in its broad aspects, i.e., the Lutheran and Swiss reformers, the Radical Reformation, and the reforms in England.

Mr. Paul

**A214 The Post-Reformation Era**

This course traces the seventeenth and eighteenth century movements of Orthodoxy, Pietism, and Enlightenment.

Second semester, 1972-73

Mr. Gerstner

**A215 The Church In American Culture:****Historical Perspective**

This is an introductory course in the history of the American church. It approaches the history of the Church through the various constituent elements in American society and tries to evaluate the Church as an institution within this setting.

Mr. Paul



Mr. Battles

**A216 The Church In An Age of Revolution**

Introduction to the history of the Church and its thought during the nineteenth and twentieth centuries. The course will trace the impact of the scientific, political, social, and cultural revolutions on Christianity, and the development of missionary, ecumenical, and social activity in the churches during this period.

Second semester, 1972-73

Mr. Paul

**A217 Representative Christian Thinkers From Ignatius of Antioch to the Protestant Reformation**

An elementary survey, presupposing no prior work in the field, of the major architects of the Christian tradition in the first millennium-and-a-half of its history.

Mr. Battles

**A218 Black Religion in America, 1619-1830**

An attempt to trace the religion of Black people in the world. The religious development will include the evolution of the African, from tribalism, Judaism, Mohammedanism to quasi-Afro Christian forms. Special attention will be paid to the underlying motif of rebellion and insurrection inherent in slave religion, and the African's resistance to Christianity.

First semester, 1972-73

Mr. Walker

**A219 Black Religion in America, 1830-1972**

A continuation of A218, carrying the study to the present with special emphasis on major movements and central figures.

Mr. Walker

**B229 Hus and Wyclif: Pre-Luther Radical Reform**

Survey of the major religious reforms in Europe prior to Luther, with more detailed treatment of the theological innovations of John Wyclif and the significance of John Hus and the Czech reform movement. In addition, the seminar will study the controversy surrounding William of Ockham relative to transubstantiation and impanation.

First semester, 1972-73

Mr. Walker

**B232 Calvin's Institutes of the Christian Religion**

In this seminar the entire Institutes will be read and discussed; students will be offered the opportunity to concentrate on special topics, with emphasis upon the historical matrix of Calvin's thought.

Mr. Battles



Mr. Walker

**B233 Studies In John Calvin**

An introductory course in Calvin, the topic of which will be changed from year to year.

Mr. Battles

**B241 The Problem of Unity In History and Theology:  
After the Reformation**

The divisions of the Church since the Reformation seen as problems both of doctrinal differences, and as non-theological and institutional. The stimulus to unity and movement towards a concept of unity and diversity in the Church.

Mr. Paul

**B243 Christian Classics: From The Reformation**

Classical works of Christian thought and devotion from the time of Luther to Bonhoeffer. Each work will be examined historically to show its impact on its own time and the characteristics that have made it a "classic."

Mr. Paul

**B245 The Rise of Puritanism: England**

The rise of Puritanism and Separatist movements in England, and their seventeenth century development in Anglican, Presbyterian, Congregational, and Baptist forms of church worship.

First semester, 1972-73

Mr. Paul

**B246 The Puritan Revolution and Christian Radicalism**

The first sixty years of the 17th Century in England will be examined as the period of classical Protestant revolu-

tionary activity. In particular, the course will study the relation of theology and politics in the Westminster Assembly, the place of apocalyptic in revolutionary thought, and the development of radical and conservative ecclesiastical groups in the cause of social and political reform.

First semester, 1972-73

Mr. Paul

#### **B250 The Settlement of the Church In America**

This course deals chronologically with the settlement of the Church in the American states, and with the origins of American pluralism.

First semester, 1972-73

Mr. Paul

#### **B251 The Rise Of Puritanism: America**

The causes that led to the Pilgrim and Puritan immigration in the early seventeenth century; the transplantation and development of Puritan thought and church styles in America.

#### **B252 Jonathan Edwards**

A sketch of Edwards' life and thought followed by an intensive study of his *Freedom of the Will*.

First semester, 1972-73

Mr. Gerstner

#### **B255 American Theology**

The Puritan theology culminating in Edwards. Subsequent developments and reactions with special reference to Hopkinsianism, Taylorism, and the Princeton School. Twentieth century American thought from Rauschenbusch to the present.

First semester, 1972-73

Mr. Gerstner

#### **B256 American Christianity and Social Issues**

Traces the social and political implications of the Church's message, and the involvement of the Church from the period of the Great Awakening to the present.

Second semester, 1972-73

Mr. Gerstner

#### **B257 Social Issues and the American Church, 1870-1920**

An examination of some of the major issues in America during the period 1870-1920. The role and/or response of the church to these issues, and their subsequent influence will be explored. Some of the subjects treated will be Reconstruction, Social Darwinism, *laissez-faire* capitalism, populism, socialism, the Social Gospel, industrialism, child labor, race, and war.

Second semester, 1972-73

Mr. Walker



Mr. Paul

#### **B264 Contemporary Black Nationalism**

A survey of Black Nationalism in 20th Century America, with special emphasis on its relation to the Black Church. The political, economic, and social thrust of Black Nationalism will be examined intensively.

Mr. Walker

#### **B265 Black Nationalism and Pan-Africanism in Black Religion**

The course will concentrate on movements of Black Nationalism/Separatism and Pan-Africanism as they have been developed within the Black Church. An intensive study will be made of the concepts of Bishop Henry McNeal Turner, Edward W. Blyden, Marcus Garvey, George Padmore, and the paramount role of W.E.B. DuBois.

Mr. Walker

#### **B266 Black Presbyterianism (1740 to the Present)**

An attempt to trace the relationship of the Presbyterian Church to Black people in both ante-bellum and post-bellum America. The relationship of Calvinism to the Black experience, and profiles of Black Presbyterian clergymen. The post-bellum history of Black Presbyterianism will focus mainly on the failure of the denomination to sustain Black participation, and on the role of the church in Black education and missionary activity.

Second semester, 1972-73

Mr. Walker

**B271 Faith and Order Seminar**

Selected problems in Faith and Order discussed in association with seminarians at St. Vincent (Roman Catholic) Seminary, at Latrobe, Pa. This seminar involves student work in small groups, and several plenary discussions at P.T.S. or St. Vincent.

First semester, 1972-73

Mr. Paul

**B272 African Religion**

A study of the major sources of known African religious practices from Egyptology, Tribalism, and Judaism to the beginnings of Copticism, Catholicism, and Islam. The beginnings of Protestantism in relation to Christian slave-trade and the development of the African mission system will also be studied. African protest leaders in religious movements including Dwane, Kabumga, Chilembewe, Shembe et al., as well as the historic Zulu revolt will be emphasized.

First semester, 1972-73

Mr. Walker

**B273 United Methodist History, Doctrine, and Polity**

Required of United Methodist students for graduation; elective for other students.

Mr. Chamberlin

**B274 Roman Catholicism At Trent and Later**

The historico-theological development of modern Roman Catholicism. Especial study of the canons of the Council of Trent.

Mr. Gerstner

**B275 The Church and Its Ministry**

A biblical, historical, and theological critique of the ecclesiological problem, and of ministry and ordination.

Mr. Paul

**B276 Major Sects**

Jehovah's Witnesses, Mormonism, Christian Science, and other groups compared with traditional Christianity. Resemblances and differences noted.

First semester, 1972-73

Mr. Gerstner

**B277 Gandhi and King: Perspectives on Non-Violence and Civil Disobedience**

An analysis and comparison of Gandhi's non-resistance and the non-violent struggle of Martin Luther King.



Mr. Kehm

Ideological bases for these movements will be studied along with brief profiles of Thoreau and Niebuhr.

Mr. Walker

**B299 Advanced Reading and Research in Church History**

Guided reading and research in sources of church history. Subjects for study will be determined in conference with the instructor. Permission of the instructor is necessary for registration.

Staff

**B200 Independent Study in Church History**

Staff

**P210 Critique of Sources**

An introduction to external and internal critique of sources, critique of literature, interpretation, combination, and the use of non-verbal sources. The course is designed primarily for advanced students in the theological disciplines and for those who are in the program of study leading toward theological librarianship. Offered alternate years.

First semester, 1972-73

Mr. Battles

**P221 Origen**

A study of Origen's On First Principles, Commentaries, and other writings and their relevance to the modern world.

Mr. Battles

**P240 Selected Problems In Ecumenical History and Relationships to the Reformation**

Mr. Paul

**P246 Religious Background of the English Civil War**

This course will explore the religious issues during the first part of the seventeenth century which led to the emigration to New England and which affected the English Civil War. It will be a seminar for students wishing to develop their own research in the period.

Mr. Paul

**P270 The Documents of Vatican II In Historical Perspective**

This course will concentrate attention on the drafting, promulgation, and implementation of the dogmatic constitutions, declarations, and other utterances of Vatican II (1962-65).

Mr. Battles

**SYSTEMATIC THEOLOGY****A311 Introduction To Theological Work**

Outline of the need for and tasks of the various theological disciplines, with special emphasis on the distinctive questions and procedures of systematic theology. Building a basic vocabulary of theological and philosophical terms. Analysis of the functions of Scripture, creeds, non-theological knowledge, and reason in theological arguments, studying selected texts. Introduction to various resources for theological work such as theological dictionaries and encyclopedias, periodicals, and classic systems of Christian doctrine.

First semester, 1972-73

Mr. Kehm

**A312 Methodology and Doctrine In Systematic Theology**

An introduction to the methodological foundation of systems in Christian theology through a comparative investigation of the systematic treatment of Christian doctrine. A study of the way in which the methodological basis and structure of systems of theology determines the form and content of the doctrines explicated therein.

First semester, 1972-73

Mr. Nelson

**A313 Introduction To Current Problems In Theology**

Investigation of the fundamental problems under discussion in the literature referred to by such labels as "the new hermeneutic"; the "God is dead" theology; the "theology of hope"; "Black theology"; and "process theology."

Mr. Kehm

**A314 Problems of Christian Belief**

A course to help the student in thinking through some of the problems he may have with items of Christian belief ordinarily taken for granted as the presuppositions of theology. Such items may include arguments for belief in God (and what we mean by "God"), the centrality and uniqueness of Christ, the relation of faith to the Church (in the light of current criticisms of institutional churches), and the relation of faith to social and political issues. Since discussion of the bases for belief is inseparable from questions about the content of belief, the course will also serve as an introduction to theology.

First semester, 1972-73

Mr. Wiest

**A315 Kierkegaard and Bultmann**

An introduction to the questions raised for systematic theology by the tradition of Christian existentialism as found in two of its chief proponents. Areas of specific concern: the relationship between faith and history; the personal self and the communal self; the understanding of truth as a way of being.

Mr. Nelson

**A316 The Apostle's Creed**

A survey of Christian doctrines which seeks to interpret the message of the Creed for the church in a revolutionary age.

First semester, 1972-73

Mr. Cochrane

**A317 Christian Theology in Outline**

A contemporary restatement of the main doctrines of the Christian faith.

Second semester, 1972-73

Mr. Kehm

**B320 Major Theological Systems: Irenaeus, Schleiermacher, and Barth**

An examination of the basic themes in the theologies of the men listed. Special attention will be given to the connection between "nature and grace" or, more concretely, to the role of Christ in enhancing man's likeness to God. The implications of this theme for ecclesiology, the Christian life, and eschatology will be sketched. Implications for understanding the way "grace" enters and affects the human situation will also be explored.

Mr. Kehm

### **B330 Constructive Theology: Man and Christ**

A presentation and development of constructive proposals for a Christian view of man and a corresponding Christology. Biblical material and traditional Catholic and Protestant views of man and Christ will be examined, along with non-theological views of man. An attempt will be made to bring out the pertinence of the biblical and traditional views for understanding "human nature" while at the same time correcting and reformulating them so that their pertinence to the problems of humanization becomes evident.

Mr. Kehm

### **B331 Constructive Theology: God, Creation, and Providence**

A critical reinterpretation of the doctrines of God, creation, and providence which takes account of modern biblical research, current philosophical criticisms and proposals, and relevant scientific findings. A proposal will be presented which will try to show that "God-talk" is both meaningful and capable of making truth-claims.

Mr. Kehm

### **B334 Constructive Theology: The Holy Spirit, The Church, and the Sacraments**

An analysis of the ways in which natural forms of human communal activity are taken up and transformed through the activity of the Holy Spirit to build up a community which is the "sacrament" of Christ in the world. Study of biblical material on the Holy Spirit and the church; phenomenology of the social world; the ecclesiologies of Calvin, Schleiermacher, Bonhoeffer, K. Barth, Rahner, Schillebeeckx, Haroutunian, and others. Suggestions of possible institutional supports for such a community.

Mr. Kehm

### **B340 Major Christian Theologians: Paul Tillich**

A study of Tillich's approach to systematic theology with an emphasis on both his method and the content of his thought. The course will focus on the way in which Tillich presents traditional Christian doctrines.

Second semester, 1972-73

Mr. Wiest

### **B341 Major Christian Theologians: Reinhold Niebuhr**

A study of one of the most consistent theological meth-



Mr. Nelson

ods in the history of Christian theology. An explication of a major alternative interpretation of the nature of Christian theology as "systematic."

Mr. Nelson

### **B342 Major Christian Theologians: Bonhoeffer**

Readings and discussion of ideas from Bonhoeffer's writings, with emphasis upon the development of the student's own theological thinking in response to these ideas.

Mr. Wiest

### **B344 Major Christian Theologians: Karl Barth**

The seminar will consist of an introduction to the exegetical, homiletical, dogmatic, historical, and political writings of Karl Barth, followed by an intensive study of a particular doctrine selected by the class.

First semester, 1972-73

Mr. Cochrane

### **B350 Reformation Symbolics**

A study of the history and theology of Protestant confessions and catechisms.

Mr. Cochrane

### **B353 The Doctrine of the Resurrection**

An examination of some specific problems involving the doctrine of the resurrection and a look at the resultant theological implications of various alternative resolutions

of the problems. Among the topics considered will be the meaning of the phrase "Easter event," the significance of the resurrection for an understanding of historical meaning—meaning in history, and the meaning of the resurrection as the end of history.

Second semester, 1972-73

Mr. Nelson

**B354 The Christian Doctrine of Salvation Against  
The Background of its Ideological Competitors**

An analysis of the meaning of the terms salvation, justification, and sanctification in the history of Christian theology. An attempt to view Christian theology as the explication of a salvation system. A comparative study of competitive salvation systems, particularly Marxism, gnosticism, evolutionary progressivism, and technologism.

First semester, 1972-73

Mr. Nelson

**B355 The Doctrine of the Church**

A critical study of the doctrine of the church in contemporary Roman Catholic and Protestant theologies.

Second semester, 1972-73

Mr. Cochrane

**B356 The Lord's Supper**

A reexamination of the meaning of eating and drinking with Jesus in the light of Scripture and Church tradition.

Mr. Cochrane

**B360 The Process of Understanding**

A study of the problem of hermeneutics, aiming at the development of a general theory of "understanding" and showing its applicability to theology.

Second semester, 1972-73

Mr. Kehm

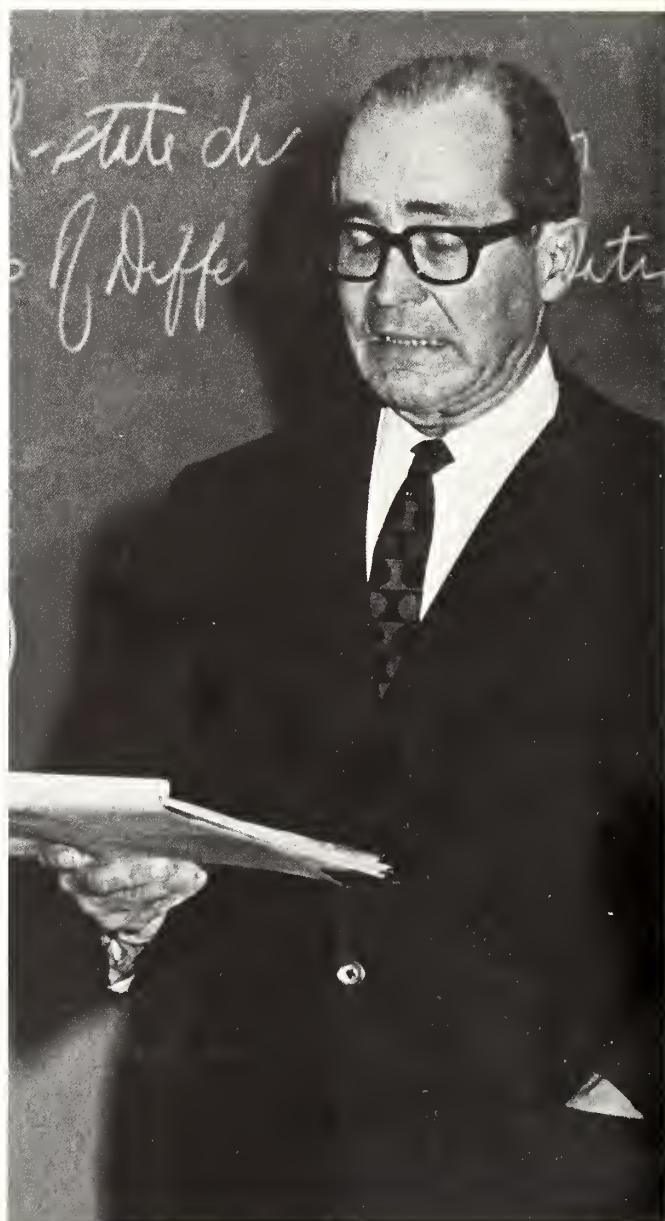
**B361 Theology of the Future**

A study of the meaning of the term "future" in the phrases "relative historical future" and "absolute eschatological future," and an examination of the suggestion that the "future," in both of these senses is, or can be, or should be causally related to the present social and political activity of Christians.

Mr. Nelson

**B362 Modern Movements and Philosophies In Judaism**

A discussion of basic Jewish concepts which will be followed by an introduction to leading contemporary Jewish thinkers. Martin Buber, Franz Rosenzweig, Mor-



Mr. Gerstner

deca Kaplan, Herman Cohen, and Leo Baeck will be among those considered. Movements and controversies in current Jewish life will also be discussed. Topics will include liturgical reforms, Israel, social action, and others.

### B371 Theological Readings In Latin

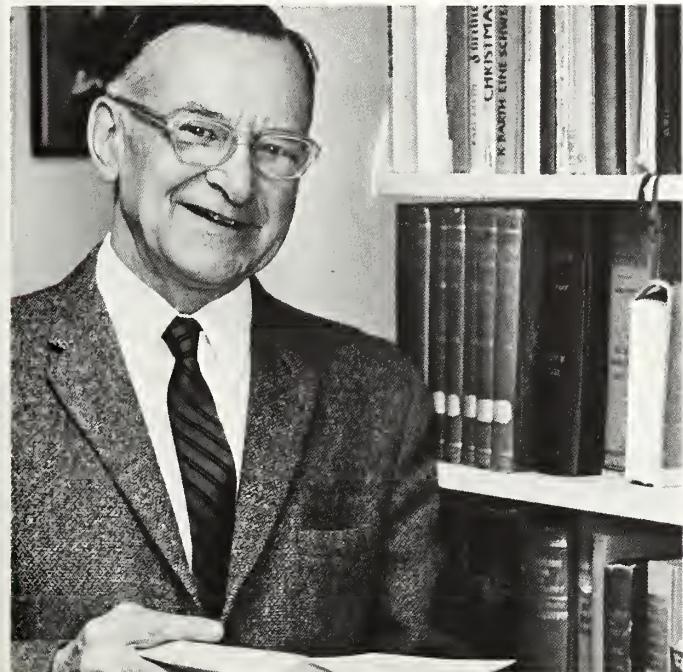
After a brief review of Latin grammar (if necessary) the student will be permitted to choose texts from the early, medieval, or Reformation period of Church history, according to his interest or need. (One hour credit)

Offered on request Mr. Battles

### B372 Theological Readings In German

Readings in relatively recent German theological works, such as Karl Barth's *Die Christliche Lehre nach dem Heidelberger Katechismus*. (One hour credit)

First semester, 1972-73 Mr. Gerstner



Mr. Cochrane

### B373 Theological Readings In French

Contemporary theological and historical literature: Etienne Gilson, Jacques Maritain, and others. (One hour credit)

Offered on request                    Mr. Gerstner and Mr. Battles

B392 The Authority of Scripture in a Revolutionary Age

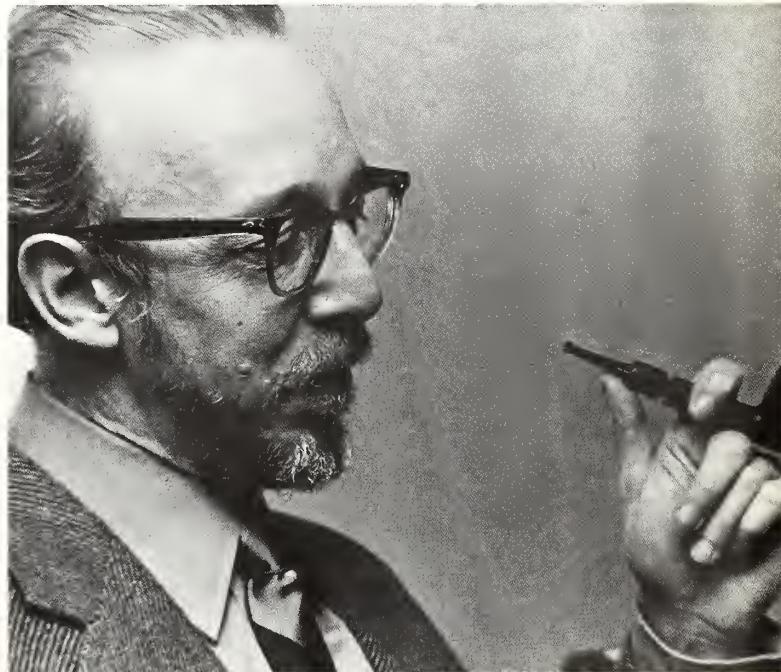
Examines presuppositions in current use and study of the Bible. How can it be a 'norm'? What is the 'unity' of Scripture? How is the historico-critical approach related to constructive theology? How does the Bible function as the basis for preaching? Why turn to the Bible in the first place?

Mr. Kehm, Mr. J. Jackson

### B393 Theology and Communication in the Culture

Identical to B593.

Second semester, 1972-73      Mr. Nelson and Mr. Ezzell



Mr. Wiest

**B399 Guided Reading and Research In Systematic Theology**

**B300 Independent Study In History and Theology**

**P333 Constructive Theology: Rethinking God**

Current questions about belief in God. Linguistic meaning and logic of "God-talk." Rethinking the nature of God, especially with respect to time and change.

Mr. Wiest

**P340 Major Christian Theologians**

Intensive study of the works of one of the great theologians of the Church, such as Origen, Augustine, Aquinas, Luther, Calvin, Schleiermacher, Barth, or Tillich.

Staff

**P350 The Path of Protestant Theology from Schleiermacher to Troeltsch**

Attention will be focused upon Schleiermacher and his followers, and the impact of the rise of historical thought upon theology.

Mr. Kehm

**P351 The Path of Protestant Theology from Barth to Pannenberg**

The "neo-orthodox" reaction to the heritage of nineteenth century continental theology; the positive proposals of Barth, Tillich, and Bultmann; the reappearance of problems connected with the theme, "faith and history"; and the proposals of Ebeling, Moltmann, Pannenberg, and some American theologians with respect to these problems.

Mr. Kehm

**P357 Christology and the Christian Doctrine of Reconciliation**

A study of the modern interpretations of the "person and work" of Christ, chiefly in the theologies of Karl Barth, Paul Tillich, W. N. Pittenger, and Wolfhart Pannenberg.

First semester, 1972-73

Mr. Kehm



Mr. Stone

## THE CHURCH AND MINISTRY DIVISION

Mr. Bald	Mr. Ezzell	Mr. Scott
Mr. Buttrick	Mr. G. Jackson	Mr. Stone
Mr. Chamberlin	Mr. Nicholson	Mr. Wiest
Mr. Clyde	Mr. Paylor	

Courses in the Church and Ministry Division intend to relate learning in theology, church history, and biblical studies to the ongoing work of the church in contemporary society. Thus, classes in Church and Ministry are not merely "how-to-do-it" sessions for fledgling clergy, but involve critical and constructive thinking about the Christian mission in the twentieth century.

Study in the Division is divided into two areas: courses having to do with the relationship of Christian faith to current thought and social structures; and courses having to do with Church order, teaching, preaching, pastoral care, and worship.

I. CHRISTIAN FAITH & SOCIETY: Courses in ethical theory, social and political ethics, and considering particular ethical problems (e.g. violence, technology, international relations, racial conflict, etc.); as well as courses in the sociological understanding of religion, community structure, etc. We also offer courses providing Christian perspective on the arts and on other communicative media.

II. CHRISTIAN FAITH AND THE LIFE OF THE CHURCH: Courses which are designed to consider disciplines involved in the Church's ministry, such as, Church Mission and Order, Education, Pastoral Care and Counseling, Worship and Homiletics, Field Education.

Tutorial instruction and guided reading courses are available so that specific student needs may be met.

Above all, the Church and Ministry Division is concerned to develop students' capacity for ministry



Mr. Bald

by urging them to think through social strategy, life-styles and language, appropriate to the Gospel in a complex and strangely secular age.

### ETHICS

#### A411 Introduction To Social Ethics

An introduction to the study of social ethics through the analysis of contemporary political problems. Issues of the methodology of social ethics will be examined in the light of current struggles for power and justice.

First semester, 1972-73

Mr. Stone

#### A412 Christian Ethical Decision

A preliminary examination of the ways in which responsible Christian commitment may be expressed in the face of the moral crises that continually occur in personal and social life.

First semester, 1972-73

Mr. Bald

**A413 The Ideal Society**

A study of Utopianism, as seen in selected Christian and non-Christian sources, in relation to its possible contributions to the creation or reformation of the structures of society.

First semester, 1972-73

Mr. Bald

**A414 Towards the Creation of a Christian Social Ethic**

Using methods illustrated in the theological and social thought of Reinhold Niebuhr and William Temple, an attempt will be made to assist in the discovery of how Christian faith determines the approach to be made by Christians and the Christian community to the identification of the moral problems of society and their possible solution.

Second semester, 1972-73

Mr. Bald

**A415 Christian and Humanistic Ethics**

A comparison will be made between Christian ethics and other forms of moral thought with a view to the definition of areas in which both may share in the effort to determine and achieve moral goals suitable in a pluralistic society.

Second semester, 1972-73

Mr. Bald

**B421 The Social Teachings of the Christian Churches**

Study of selected positions in the history of the churches' social teaching from the New Testament to the end of the nineteenth century. Focus on the issues of Christ and culture, church and state, the Christian and war.

Second semester, 1972-73

Mr. Stone

**B422 Moral Issues In International Politics**

The perennial problems of Christian ethics and international politics; the theory of international politics; the moral issues raised by nuclear armaments; particular case studies in United States foreign policy.

Second semester, 1972-73

Mr. Stone

**B424 Seminar In Contemporary Ethical Thought**

Discussion of selected readings from contemporary Protestant and Roman Catholic ethicists, such as R. Niebuhr, K. Barth, E. Brunner, H. R. Niebuhr, R. Ramsey, P. Lehmann, D. Bonhoeffer, G. Winter, J. Gustafson, K. Rahner, B. Haering, J. Maritain, J. C. Murray.

First semester, 1972-73

Mr. Wiest

**B425 The Thought of Reinhold Niebuhr**

A detailed examination of *The Nature and Destiny of Man* and the study of Reinhold Niebuhr's political and social writings.

First semester, 1972-73

Mr. Stone

**B426 Christian Ethics and Revolution**

The seminar is focused on the analysis of the concepts and problems of radical social change, and on the examination of Christian response to movements of revolution and counter-revolution.

Mr. Stone and Mr. Wiest

**B427 Conscience, War, and Resistance****B428 Seminar in Selected Social Issues**

An interdisciplinary course, with faculty and students from such non-theological fields as business, economics, law and medicine.

Second semester, 1972-73

Mr. Wiest

**P441 History of Christian Ethics**

Readings representative of the kinds of ethical thinking which have appeared in the history of Christian thought, and their relation to various theological systems or points of view. Discussion especially of those questions and distinctions of importance to any Christian ethic.

Mr. Wiest

**P442 Christian Ethics and Contemporary Political Philosophy**

A seminar which analyzes issues in contemporary political philosophy and their implications for Christian ethics. Particular reference is given to British political philosophy and the American realist school.

Mr. Stone

**P443 The Ethics and Theology of H. Richard Niebuhr**

A consideration of the formative influences on the thought of H. R. Niebuhr, and an analysis of his major writings in ethics and theology.

Mr. Stone

**P444 Law, Theology, and Ethics**

Reading and discussion of selected topics within two of the following areas: (1) comparisons and contrasts between jurisprudential and theological concepts and ways

of thinking; relations between law, morality and religion; (2) ethical issues such as civil disobedience, punishment, laws regarding sexual behavior, censorship, problems in church-state relations, professional ethics.

Mr. Wiest

#### **FAITH AND CULTURE**

##### **B521 Christian Faith and Contemporary Literature**

A study of the relationship between Christian faith and themes in contemporary literature. Works by a number of modern writers including Sartre, Updike, Beckett, Pynchon, and Ionesco will be read and discussed.

Mr. Buttrick

##### **B531 Blackness and the Church**

This course will make solid inquiry into the meaning and utility of blackness. It will assess the concept in terms of its inescapable challenges to the individual Christian. The course will consider definitions of "black church" and "white church." It will then study role functions of these institutions in (a) acceptance of blackness as an authentic church challenge, (b) implementing a new concept of the meaning and mission of the Church in terms of the new black thrust, and (c) crusading for Christ through service to man in unpopular, uncharted, and controversial domains. Students will be involved in studying literature germane to blackness and the Church. While some books not commonly used will be explored as resources, there will also be considerable use of periodical literature.

Second semester, 1972-73

Mr. Dixon

##### **B541 Sociology and Phenomenology of Religion**

##### **B593 Theology and Communication in the Culture**

A study of the forms in which essential human drives, desires, guilts, and frustrations manifest themselves in contemporary American culture. An examination of the ways in which these cultural expressions might inform and facilitate the communication of the Gospel to contemporary Americans. An explication of the insights which a critical Christian theology might bring to this task. Some of the cultural phenomena to be studied are the film, advertising, television, professional sports, popular magazines, and certain forms of popular and folk music.

Second semester, 1972-73      Mr. Ezzell and Mr. Nelson



Mr. Ezzell

## **CHURCH MISSION AND ORDER**

### **A611 Images and Issues of Ministry**

One's preparation for ministry depends upon one's view of ministry. This course, which is designed primarily for juniors, provides an opportunity for a broad review of the varied forms of ministry which characterize contemporary Christianity. In addition to reexamining the views among students, various members of the Seminary faculty will share a series of dialogues on what ministry means to them, and several pastors engaged in diverse patterns of work will meet with the class. Through small seminar discussions and reading in the current literature on ministry, the course may help each student to clarify the direction of his own preparation for the ministry.

First semester, 1972-73

Mr. Chamberlin

### **A612 Christian Mission In Today's World**

Designed to introduce today's Christian Mission, the course will be largely determined by student concern. It is expected that study will be directed to the theology and practice of Christian mission both at home and abroad, especially relative to such contemporary concerns as new forms of ministry, the developing ecumenical movement, and the role of the institutional church, the ordained clergy, and the laity. Students will undertake field studies, and use will be made of audio-visuals as well as printed materials.

Mr. Clyde

### **A613 The Church as a Society In Society**

The course examines particularly the social nature of the religious society which is the Church, and how the Church as a religious society affects and is affected by the other societies among which it exists. The first half of the course surveys the general situation; the second half considers special situations such as those raised by rapid social change, extreme population mobility, urban development, ethnic and social phenomena, and conflicts within the Church and between the Church and other societies. Work for each student will include a case study of a current situation of his choice.

Mr. Clyde and Mr. Scott

## **A615 Contemporary Movements In Ecumenics**

Through study of current ecumenical relations among churches resultant from such developments as Vatican II, the Consultation on Church Union, the Wheaton Conference of non-World Council Churches, and selected denominational unions, effort will be made to prepare students for knowledgeable action in situations of ecumenical significance.

Mr. Clyde

### **B621 Life and Work of the United Presbyterian Church**

The course is designed to help those who serve in church vocations within the United Presbyterian Church, especially pastors and directors of Christian education. Attention is directed to the life and work of the United Presbyterian Church as it appears through Presbyterian history, and as it appears today in United Presbyterian organization and administration at all levels, especially at the parish level.

Mr. Clyde

### **B622 Polity and Program of the United Presbyterian Church**

An introduction to the polity and program of the United Presbyterian Church, designed in part to help United Presbyterian students to prepare for denominational examinations in that field.

First semester, 1972-73

Mr. Clyde

### **B623 The Wider Ecumenism (Major World Religions)**

The course will study from major world religions (Primitive Religion, Hinduism, Buddhism, and Islam) with a view to: (1) a better self-understanding by Christians of their own faith; (2) a better understanding by Christians of what should be the Christian witness to people of other faiths.

Mr. Clyde

### **B624 The Church and Evangelism**

Second semester, 1972-73

Staff

### **B630 Church Administration**

The course is designed to help students understand the ways organizations function, struggle with the meaning of various organizational styles for the life of the church, and reflect theologically on problems encountered in the administrative process. Concerns such as organizational

theory, norms of organizational health, planning process, communication, staff relationships, and conflict management will be dealt with.

Second semester, 1972-73

Mr. Kadel

## **WORSHIP AND HOMILETICS**

### **A701 The Worship of the Church**

The course will study the history of Christian worship, the doctrine of the Sacraments, as well as current forms of worship. Symbolism, church architecture, and The Worshipbook of the UPCUSA will be analyzed and discussed.

First semester, 1972-73

Mr. Buttrick

### **A704 Hymnology**

An analytical and historical study of the great hymns and tunes of the Christian Church. Consideration of the qualities of a good hymn. Practical and effective use of the hymnal.

Second semester, 1972-73

Mr. Battles

### **A705 Jazz History**

A course designed to introduce the student to the historical and chronological development of jazz from 1619 to the present. The cross fertilization of African and European cultures will be emphasized.

First semester, 1972-73

Mr. Davis

### **A711 Homiletics: A General Introduction**

The class will include lectures, discussion, and workshop sessions in which the task of preaching will be examined, as it relates to hermeneutic, theological, and cultural questions. The process of moving from text to sermon will be analyzed in depth with attention to structure and meaning, style, language systems, etc.

Both semesters, 1972-73      Mr. Buttrick and Mr. Ezzell

### **B721 The Content and Style of Puritan Preaching**

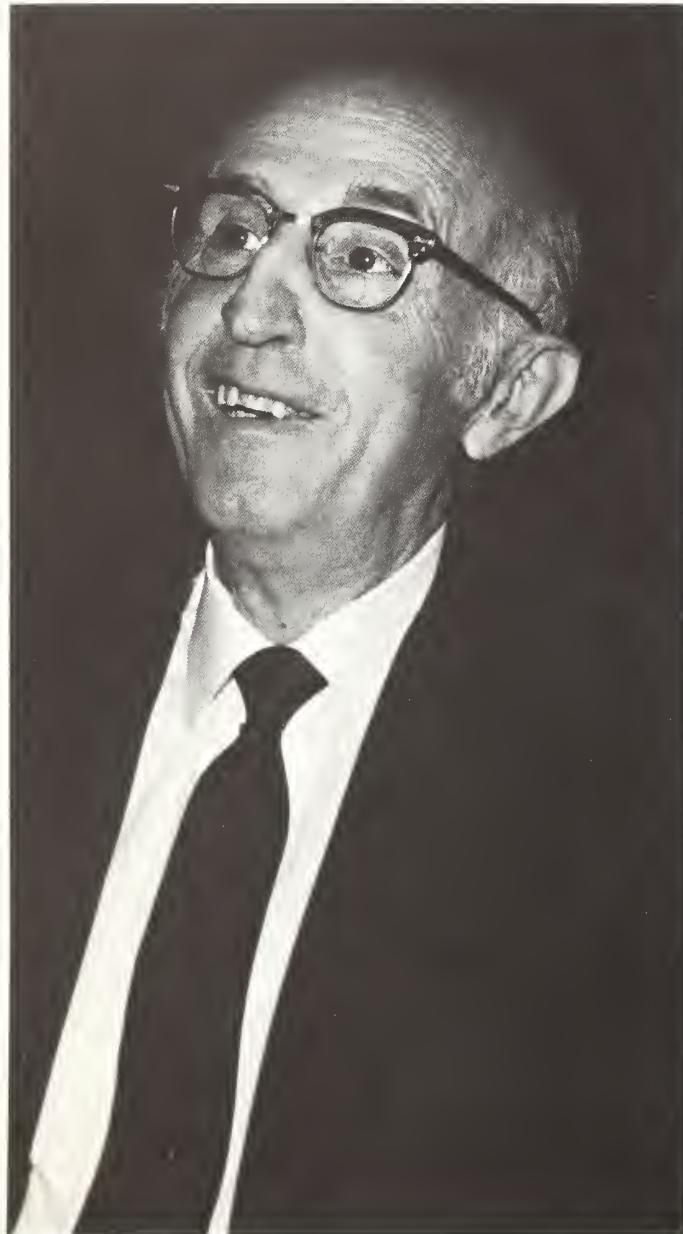
Homiletic theory and practice reached a high water mark in the sermons of the Puritan preachers of the 1640's. The content, style, and contemporary cultural implications of these sermons will be studied.

First semester, 1972-73

Mr. Nicholson



Mr. Chamberlin



Mr. Nicholson

**B724 Preaching from the Parables**

The course is two-fold: a study of the history of interpretation of Parables, and the actual writing and classroom delivery of sermons from the parables.

First semester, 1972-73

Mr. Nicholson

**B725 Homiletical Study of Acts**

The course is three-fold: a review of the historical-critical approach to Acts, the discovery of homiletical material, and the actual writing and classroom delivery of sermons.

Mr. Nicholson

**B732 Advanced Homiletical Theory and Practice**

The course will be an attempt to get beyond the current impasse in homiletical literature and to address the poverty of the pulpit in fresh, constructive ways. Each student will be required to produce a major constructive theory of preaching and sermons expressive of that theoretical understanding.

Second semester, 1972-73

Mr. Ezzell

**B733 Black Preaching**

This course will attempt to: (1) trace the historic development of Black Preaching as a significant factor relative to the development of the Black Church and Community; (2) to critically analyze the style, content, and structure of Black Preaching, utilizing recordings, tapes, and actual worship experiences; (3) to understand what are the unique contributions of this medium relative to Christian theology and ethics as interpreted and understood in the context of the Black Church experience. While this course is aimed primarily at Black students' needs, all students will find this course helpful in the homiletic development and understanding of Black Religion as a significant aspect of the Christian Church Community.

First semester, 1972-73

Mr. Pugh

**B751 Homiletics Practicum**

The course will combine seminar discussion with the preparation and delivery of sermons, and is designed to lead students beyond introductory homiletics to a more sophisticated understanding of the preacher's task. In small sections students will preach twice during the se-

mester, as well as participating in detailed homiletical analysis.

Homiletics Faculty

**B791 Preaching from the Old Testament: Ecclesiastes, Song of Solomon, Job**

An attempt to understand the special character of these Old Testament writings, their unique problems, and the methodological implications for preaching. The course will consist of initial lectures on the nature of Wisdom Literature, a seminar on the special problems of the Song of Songs, and the presentation of sermons.

Mr. Ezzell and Mr. Gowan

**B793 New Testament Passages**

This interdivisional course will study various types of New Testament passages from an exegetical, homiletical, and hermeneutical point of view.

Mr. Buttrick and Mr. Orr

**EDUCATION**

**A811 The Discussion Method: Theory and Practice**

On many occasions a minister is responsible for "leading discussion" as well as for helping others develop their responsibility in the administrative, educational, and group work activities of a congregation. This course will focus on a study of the different types of discussion, the factors which determine their appropriate use, and the development of skill in conducting discussion of the various types.

Second semester, 1972-73

Mr. Chamberlin

**A813 Education and the Black Church**

A consideration of the internal and external educational opportunities and obligations of the Black church. An explanation of the history and objectives of higher education in America, including a study of racism in American colleges and universities, and a study of public and private Black colleges. In addition, the course will consider how the Black church can educate its in-house personnel for more effective service to Black needs.

First semester, 1972-73

Mr. Dixon

**B821 The Churches and Public Education**

Significant new challenges confront the churches as they attempt to adjust to the changes taking place in general



Mr. Scott

education. The historical relation between churches and public schools, the legal issues involved, the study of religion in secular schools, and the present relation of churches to higher education—all of these will be examined in preparation for understanding and designing what churches may do in the new situation.

Second semester, 1972-73

Mr. Chamberlin

#### **B822 Church Education Programming**

This course will examine the responsibilities of the Minister of Christian Education, or the Assistant Minister responsible for Christian Education, by reviewing patterns of local church-staff relationships, the complex processes of church education with emphasis on the skills of evaluation, program planning, teacher development, and administration within the framework of contemporary Protestant congregational structures. Students plan the specific content and sequence of the course.

Second semester, 1972-73

Mr. Chamberlin

#### **B823 Church and Education**

An introduction to the field of education and the basis of the concern Christians have for general as well as church education. The course assumes that students have a basic theological, biblical, and historical background so that attention can be given to clarifying how these relate to their future educational responsibilities. Special attention is given to present patterns of church education and how they are developed. Crucial educational issues are examined in helping each student to clarify and articulate his own philosophy of education. Readings, observations, and projects are incorporated in the semester's work.

First semester, 1972-73

Mr. Chamberlin

#### **B824 Protestant Theologies and Education**

#### **PASTORAL CARE**

##### **A911 Psychological Foundations of Ministry**

This course will trace human development along lines set forth by Freud and radically expanded by Erickson. With Erickson the transitional figure, the course will stress developments in ego psychology as especially helpful to the practice of ministry. The third section of the course will analyze communal components, deal with group



Mr. Paylor

theory, and explore implications for ministry. Theological material will be part of the data of the course, especially process theology.

First semester, 1972-73

Mr. G. Jackson

#### **A912 Pastoral Care: An Introduction**

The two-hour lecture portion of this course will focus attention upon the nature of pastoral care and its various forms. In addition, one-hour seminar sections of the course will give the student an opportunity to discuss particular pastoral problems he is encountering and to receive supervision on his work with them. This course is recommended for students who are engaged in some type of field work.

Second semester, 1972-73

Mr. Paylor

#### **A913 Theory and Practice of the Devotional Life**

Employing theological and psychological insights and concepts, this course will focus on the question: How is the Christian faith internalized? In addition to readings, lectures, and discussions, teams of students will observe and study how selected Christian and other religious groups seem to develop their spiritual forms.

Second semester, 1972-73

Mr. G. Jackson

#### **A914 Pastoral Ministry to Children**

#### **B921 Advanced Seminar In Pastoral Counseling**

This course will deal with case material from the perspectives of developmental theory of personality, the dynamics of health and illness, certain essential skills in counseling and the role of the pastor as counselor. (Limit: 10 students)

Mr. Paylor

#### **B923 Marital and Family Systems**

Contemporary trends in marital and family systems theory will be presented. A practicum will be conducted to study the theory and to assist in raising issues related to styles of pastoral interventions conducive to growth in normal as well as conflicted marriages and families.

First semester, 1972-73

Mr. Paylor

#### **B924 Research In Pastoral Care**

This course will investigate and develop criteria for pastoral counseling with in-patients and after-care patients having serious emotional illnesses. Methods of study will



Mr. Clyde



Mr. G. Jackson

include readings, seminars, and clinical work at Woodville State Hospital.

Mr. Paylor

**M911 Developmental Theory of Personality**

The age span is traced from pre-natal influences and birth through the aging process, showing normal growth patterns, the abnormalities of neurotic and psychotic development, and the relation of the person to the social milieu.

First semester, 1972-73

Mr. Speers

**M912 Group Process**

This course deals with the theory and practice of group living. It will look at four theories of group process: Psychoanalytic, Ego-theory, Field Theory, and Group Dynamics. Theological understanding of group living will be a major component of the course.

First semester, 1972-73

Mr. G. Jackson

**M932 Theology and Psychology**

The material of the entire program is pulled together in dialogue between theology and the human sciences, especially psychology and psychiatry. Such themes as God, man, sin, redemption are dealt with. Pastoral care, informed theologically and psychologically, becomes the vantage-point for taking a hard look at church programming: its relevance, its resources, etc. A primary concern is to ask what the Church can do in its supportive and preventive roles as well as in its redemptive and recreative roles.

Second semester, 1972-73

Mr. G. Jackson

**M941 The Socio-Cultural Environment**

This course deals with the ecological and cultural factors which make functional and dysfunctional contributions to personality and community development. It will emphasize the role of institutions (including the family) and power structures in their direct and indirect effect upon the individual.

First semester, 1972-73

Mrs. Meyerson

**M946 Counseling Seminar**

Each student is required to work with four counselees,

under supervision, and to participate in the presentation of case material.

Both semesters, 1972-73 Mr. Paylor and Mr. G. Jackson

#### **M947 Practicum With Children**

This practicum is conducted at the Arsenal Child Study Center. Interpretive seminars are held regularly.

Second semester, 1972-73 Mr. Paylor

### **FIELD EDUCATION**

#### **A976 Field Education Seminar**

Students will conduct a careful study of a selected field situation as teams. On the basis of the study, the team will work out a program and develop procedures to evaluate it. The course will be limited to six students not engaged in other field education courses, and will run for two semesters.

#### **A978 Student Pastor Seminar**

This seminar is designed for students serving as pastors of congregations. It is expected that the relationship between the student and the congregation will have been arranged by the Field Education Office and/or the judicatory in which the pastorate is located. Members of the seminar will attend weekly sessions. Assignments and projects will focus on issues and needs related to the parish situations. Judicatory appointed supervisors will attend training seminars.

First semester, 1972-73 Mr. Clyde

#### **A979 Internship Program**

Students may elect, normally after the middle year, to participate in the Intern Program, a year of experience and study away from the Seminary. Three hours credit may be given for significant work done under supervision, such credit to be voted by the faculty after recommendation and evaluation by the Church and Ministry Division. Application for participation must be made through the Field Education Office.

1972-73 Staff

### **FIELD EDUCATION**

The broad objective of Field Education in Pittsburgh Theological Seminary is to complement the



Mr. Buttrick

academic work of each student with experiences through which he may both mature personally and discover, expand, and deepen his understanding of contemporary culture and the life of the Church in its various forms. Rather than seeking to produce students prepared for particular ministries, its purpose is to initiate them into processes of ministry that will be relevant to the post-seminary realities they will encounter. Since Field Education is now an integral part of the total Seminary program and academic credit is offered for several options, it is assumed that each student will participate in some form of Field Education during his M.Div. work.

Each of the several options which students may elect has the potential to be custom-designed to meet their felt needs. All provide careful supervision by trained personnel. **The Listening Post Program** provides exposure on a regular basis to institutions, probably non-church, which mold or have the potential for molding society as well as individuals; for example, those representing the authority/power structure of the city; service-help agencies; structures for dispensing/controlling information. Under the **Contracted Field Program** students who will be related as parish or institutional assistants or as staff members in specialized or related ministries will learn under trained supervisors while participating in ministry. Those who elect the **Field Education Seminar** will have the opportunity for research as they conduct a careful study as teams of selected field situations and on the basis of that study work out programs and develop procedures to evaluate them. **The Internship Program** is a year of experience and study away from the Seminary normally after the middle year. The fields may be parish or para-parish, both in this and in other countries. Students serving as pastors during their Seminary program may elect the **Student Pastor Seminar**. Assignments and projects will focus



on issues and needs related to their parish situations. Credit may be given for **Clinical Pastoral Education** in accredited centers. One is available in Pittsburgh during the academic year. There are many centers available during the summer across the country. Other courses in the curriculum which are **field focused** provide supplementary educational experience to the class work. A great number of options similar to the above are available during the summer but without elective credit.

The industrial, cultural, educational, and religious environment of the Pittsburgh area makes possible the cooperative development of field education assignments to fit the needs of each student. For example, a student serves as an assistant chaplain at the State Correctional Institution. Opportunity is given to initiate and administer coffee house programs. One student is an assistant hospital chaplain. Others are assigned to an ecumenical ministry designed to meet the needs of a large inner city area. A further cooperative program of six denominations provides student experience which focuses on urban problems related to an area which includes a ghetto, university communities, high-rise apartments, and hospital complex. Training in draft counseling is available in a church-sponsored program. A community agency that works with disturbed teenagers provides a learning opportunity. A student discovers urban problems as he serves with a neighborhood development organization in an inner city area. An assignment to Christian Associates, a nine-county ecumenical council, offers opportunity for involvement with mass media. A center for delinquent boys provides opportunity for initiating a different kind of Christian education program. Churches representing every segment of the sociological and theological spectra are available.

All field assignments are made through the Field Education office which takes responsibility only for those patterns which the Seminary considers appropriate for meeting educational and judicatory requirements.



# 5

## DIRECTORIES

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Admissions Counselor

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Admissions Counselor

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Curator, Bible Lands Museum



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University of Goettingen, Dr. Theol.

Ford Lewis Battles, Professor of Church History and History of Doctrine  
West Virginia University, B.A.; Tufts College, M.A.; Hartford Seminary Foundation, Ph.D.

David G. Buttrick, William Oliver Campbell Professor of Homiletics<sup>(3)</sup>  
Haverford College, B.A.; Union Theological Seminary (N.Y.), B.D.

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Cornell College in Iowa, A.B.; Union Theological Seminary (N.Y.), B.D.; Columbia University, Ed.D.

Arthur C. Cochrane, Professor of Systematic Theology  
University of Toronto, B.A.; Edinburgh University, Ph.D.

Walter R. Clyde, Professor of Christian Mission  
Muskingum College, A.B.; Omaha Theological Seminary, B.D.; Pittsburgh Theological Seminary, S.T.M.; Hartford Seminary Foundation, Ph.D.

Robert M. Ezzell, Assistant Professor of Homiletics and Lecturer in New Testament<sup>(2)</sup>

Memphis State University, B.S.; Lexington Theological Seminary, B.D.; Yale Divinity School, S.T.M.; Yale University, M.A.

John M. Gerstner, Professor of Church History  
Westminster College, A.B.; Westminster Theological Seminary, Th.B., Th.M.; Harvard University, Ph.D.

Donald E. Gowan, Associate Professor of Old Testament  
University of South Dakota, B.A.; Dubuque Theological Seminary, B.D.; University of Chicago, Ph.D.

Dikran Y. Hadidian, Librarian and Professor of Bibliography<sup>(1)</sup>  
American University of Beirut, B.A.; Hartford Theological Seminary, B.D., S.T.M.; Hartford School of Religious Education, M.A.; Columbia University, M.S.

Douglas R. A. Hare, Associate Professor of New Testament  
Victoria College, University of Toronto, B.A.; Emmanuel College, University of Toronto, B.D.; Union Theological Seminary (N.Y.), S.T.M., Th.D.

Sidney O. Hills, Associate Professor of Hebrew and Old Testament Literature  
Northwestern University, B.A.; McCormick Theological Seminary, B.D.; Johns Hopkins University, Ph.D.

Gordon E. Jackson, Hugh Thompson Kerr Professor of Pastoral Theology  
Monmouth College, A.B.; Pittsburgh Theological Seminary, Th.B., Th.M.; University of Chicago, Ph.D.

Jared Judd Jackson, Associate Professor of Old Testament<sup>(3)</sup>  
Harvard College, A.B.; Episcopal Theological

School (Cambridge), B.D.; Union Theological Seminary (N.Y.), Th.D.

George H. Kehm, Associate Professor in Theology  
Queens College, B.S.; Princeton Theological Seminary, B.D.; Harvard Divinity School, S.T.M.; Harvard University, Th.D.

Robert Lee Kelley, Jr., Associate Professor of Biblical Languages

University of Pittsburgh, A.B.; Pittsburgh Theological Seminary, B.D.; Princeton Theological Seminary, Th.M.; Princeton University, M.A., Ph.D.

John W. Nelson, Assistant Professor in Theology  
Pennsylvania State University, B.A.; Pittsburgh Theological Seminary, B.D.; University of Chicago, M.A., Ph.D.

William A. Nicholson, Assistant Professor of Homiletics  
Washington and Jefferson College, A.B.; Pittsburgh Theological Seminary, B.D.<sup>(3)</sup>

William F. Orr, Professor of New Testament Literature and Exegesis  
Southwestern University, A.B.; Louisville Theological Seminary, B.D., Th.M.; Hartford Seminary Foundation, Ph.D.

Robert S. Paul, Professor of Modern Church History  
Saint Catherine's College, Oxford University, B.A., M.A.; Mansfield College, Oxford University, Ph.D.

Neil R. Paylor, Associate Professor in Church and Ministry  
Hanover College, B.A.; Princeton Theological Seminary, B.D.; Harvard University, Ph.D.

Harold E. Scott, Associate Professor of Homiletics<sup>(1)</sup>  
Sterling College, B.A.; Pittsburgh Theological Seminary, B.D.; Princeton Theological Seminary, Th.D.

Ronald H. Stone, Professor of Social Ethics  
Morningside College, B.A.; Union Theological Seminary, B.D.; Columbia University, Ph.D.

H. Eberhard von Waldow, Associate Professor of Old Testament<sup>(1)</sup>

Bonn University, Dr. Theol.

John S. Walker, Assistant Professor of Black Church History  
Morris College, B.A.; Colgate Rochester Divinity School, B.D.

James A. Walther, Associate Professor of New Testament Literature and Exegesis  
Grove City College, A.B.; Pittsburgh Theological Seminary, S.T.B.; Emmanuel College, Victoria University, Toronto, Th.D.

Walter E. Wiest, Professor of Philosophy of Religion  
Lafayette College, A.B.; Princeton Theological Seminary, Th.B.; Columbia University, Ph.D.

---

(1) on leave 1972-73

(2) on leave, first semester 1972-73

(3) on leave, second semester 1972-73

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#### Emeriti

Clifford Edward Barbour, Ph.D., D.D., LL.D.

President Emeritus

James Leon Kelso, Th.D., D.D., LL.D.

Emeritus Professor of Old Testament History and Biblical Archaeology

#### Guest Faculty

Nathan Davis, B.A.

Director of Jazz Studies, University of Pittsburgh  
Visiting Professor of Music

Norman R. Dixon, Ed.D.

Professor of Education, University of Pittsburgh  
Adjunct Professor in Church and Ministry

Frank T. Hainer, B.D., M.A.

Director, Community Oriented Study Program  
Lecturer in History and Theology

Walter Jacob, D.H.L.

Rabbi Rodef Shalom Temple  
Lecturer in History and Theology

Margaret B. McFarland, Ph.D.  
Associate Professor of Psychology, University of Pittsburgh  
Director, Arsenal Family and Children's Center  
Adjunct Associate Professor, The Program for Advanced Pastoral Studies

Erma T. Meyerson, B.S., M.A.A.S.S.  
Professor of Sociology and Social Work,  
University of Pittsburgh  
Adjunct Professor, The Program for Advanced Pastoral Studies

Alfred L. Pugh, B.D.  
Pastor, Macedonia Baptist Church  
Lecturer in Church and Ministry

Rex Speers, M.D.  
Associate Professor of Psychiatry, University of Pittsburgh  
Adjunct Associate Professor, The Program for Advanced Pastoral Studies

Robert L. VanDale, Ph.D.  
COEMAR, Ethiopia  
Lecturer in Church and Ministry

John M. Bevan, Ph.D.  
Vice President for Academic Affairs,  
Davidson College

Howard Thurman, D.D., LL.D.  
Dean of Chapel, Emeritus, Boston University

Anne Wilson Schaeff, M.A.  
Clinical Psychologist, Evergreen Institute

Patricia Budd Kepler, B.D.  
Staff Consultant, General Assembly Task Force on Women

Peggy Ann Way, B.D., M.A.  
Psychological Consultant, Chicago, Illinois

---

Seminar on Preaching in the Black Idiom and Black Worship Experience: 1972

Bishop Alfred Dunston, D.D.  
A.M.E. Zion Church, Philadelphia, Pa.

Samuel G. Hines, S.T.M.  
Third St. Church of God, Washington, D.C.

J. W. Marcel, B.A.  
Temple of the Black Messiah, Washington, D.C.

Cora Berry, M.A., LL.D.  
Vice President, Board of Christian Education  
Churches of God in Christ

Henry H. Mitchell, M.A., D.D.  
Martin Luther King, Jr. Professor in Black Church Studies  
Colgate Rochester Divinity School

James H. Cone, Ph.D.  
Associate Professor of Theology  
Union Theological Seminary, N.Y.

Major J. Jones, Th.D.  
President, Gammon Theological Seminary  
Interdenominational Theological Center, Atlanta

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Commencement: 1972

Lois H. Stair, D.D.  
Moderator of the General Assembly, United Presbyterian Church, U.S.A.

## Conference Lecturers

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Opening Convocation: 1971

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William H. Kadel, Th.D.  
President, Pittsburgh Theological Seminary

---

Schaff Lectures: 1972-73

---

Lawrence N. Jones, Ph.D.  
Professor of Afro-American Church History  
Union Theological Seminary (N.Y.)

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Inaugural Year Convocations

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Jeffrey K. Hadden, Ph.D.  
Professor of Sociology and Urban Studies,  
Tulane University

## **Students—1971-72**

Master of Divinity .....	205
Junior Class     (69)	
Middle Class    (64)	
Senior Class    (59)	
Interns          (13)	
Master of Religious Education .....	13
Junior Class    (8)	
Senior Class    (5)	
Master of Education .....	2
Master of Theology .....	81
Doctor of Philosophy .....	20
Special .....	16
Total enrollment .....	337

The enrollment of 205 M.Div. candidates includes students from twenty-seven states and 148 colleges and universities. In addition, representatives of seven foreign countries increase the broad range of backgrounds within the Seminary. Advanced degree candidates and transfers into the M.Div. program come from thirty-nine different seminaries and divinity schools.

The ecclesiastical background of students is also diverse. Although a majority of students are United Presbyterian, fifteen Protestant denominations, two Orthodox Churches, the Roman Catholic Church, the Polish National Catholic Church, and the Jewish faith are also represented.

Pittsburgh Theological Seminary is committed to the further development of a broadly ecumenical context for theological education. It is in such a context that individuals can struggle together to define questions and seek for answers which will benefit the whole Church.



## Index

- Academic Procedures 42
- Academic Programs 16
- Administration 78
- Admissions Procedures 32
- American Schools of Oriental Research 9
- Arsenal Family and Children's Center 9
- Audit 42
- Awards, Prizes, and Fellowships 40
  
- Bible Lands Museum 13
- Biblical Division Courses 45
- Board of Directors 79
- Buildings 10
  
- Calendar 84
- Campus 10
- Center for Pastoral Studies 8
- Church and Ministry Division 65
- Church History Courses 55, 56
- Church Mission and Order Courses 68
- Community Oriented Study Program 24
- Conference Lecturers 81
- Continuing Education 30
- Course Descriptions 44
- Course Listing System 44
- Course Load 42
  
- Directories 78
- Doctor of Ministry 17
- Doctor of Philosophy 28
  
- East Liberty 7
- Education Courses 71
- Ethics Courses 65
  
- Faculty 79
- Faith and Culture Courses 67
- Field Education Courses 75
- Finances 36
- Financial Aid 39
  
- Governance 14
- Grading System 43
- Guest Faculty 80
  
- History and Theology Division 55
- History of the Seminary 6
- Housing 10
  
- Independent Study 16
- Institutional Associations 8
  
- Master of Arts 20
- Master of Divinity 20
- Master of Divinity/Master of Library Science 23
- Master of Divinity/Master of Public Administration 23
- Master of Divinity/Master of Social Work 21
- Master of Divinity/Master of Urban and Regional Planning 23
- Master of Theology 25
- Ministry 4
  
- New Testament Courses 49
- Non-Theological Study 17
  
- Old Testament Courses 46
  
- Pastoral Care Courses 72
- Pittsburgh 7
  
- Registration 43
- Room and Board 37
  
- St. Francis and St. Vincent Seminaries 8
- Special Collections and Displays 14
- Summary of Students 82
- Systematic Theology Courses 55, 60
  
- Tuition and Fees 36
  
- University of Pittsburgh 9
  
- Worship and Homiletics Courses 69

## The Seminary Calendar

1972-73

### First Semester

- 5-8 Sept. Junior Orientation
- 6 Sept. Junior Registration
- 6 Sept. Opening Convocation and Community Luncheon
- 7 Sept. First Day of Classes
- 16-18 Oct. Schaff Lectures
- 23-24 Nov. Thanksgiving Recess
- 29 Nov. Semi-Annual Meeting, Board of Directors
- 8 Dec. Last Day of Classes
- 12-22 Dec. Reading and Examination Period

### Second Semester

- 8 Jan. First Day of Classes
- 15 Jan. Martin Luther King, Jr. Birthday Observance
- 6 Apr. Last Day of Classes
- 9-13 Apr. Reading and Examination Period for Seniors
- 14-22 Apr. Holy Week Recess
- 23-27 Apr. Reading and Examination Period for Middlers and Juniors
- 1 May Alumni Day
- 1 May Annual Meeting, Board of Directors
- 1 May 179th Annual Commencement

### First Summer Term

- 4 June First Day of Classes
- 6 July Last Day of Classes
- 9-13 July Reading and Examination Period

### Second Summer Term

- 16 July First Day of Classes
- 17 Aug. Last Day of Classes
- 20-24 Aug. Reading and Examination Period

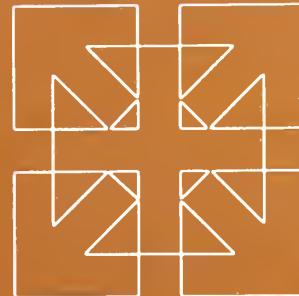
Pittsburgh Theological Seminary is accredited by  
American Association of Theological Schools  
Middle States Association of Colleges and Secondary Schools

PITTSBURGH THEOLOGICAL SEMINARY

616 NORTH HIGHLAND AVENUE

PITTSBURGH, PENNSYLVANIA 15206

CATALOG 1973-1974





## CONTENTS

1	Ministry, Community, and Seminary	4
2	Academic Programs	16
3	Admissions, Finances, and Procedures	32
4	Course Descriptions	44
5	Directories	78
	Index	83
	The Seminary Calendar	84

# 1

## MINISTRY, COMMUNITY, AND SEMINARY

### Ministry and Theological Education

Pittsburgh Theological Seminary is engaged in theological education which has as its aim the preparation of men and women for Christian ministry. This deceptively simple statement carries with it a multitude of problems and questions which are not easily resolved. For instance, there was a time when a consensus existed regarding the nature of ministry. That is, the vast majority of seminary students were preparing for the parish ministry. Presently, however, ministry is more widely understood as belonging to the whole Church, and ordained clergymen are seen as having a particular function within the broad range of the Church's ministries. Furthermore, the ordained ministry of the Church now encompasses many forms, even within the parish itself. The pattern of ministry is no longer predictable and thus preparation for ministry can no longer be uniform.

Changing ministries require flexible and imaginative forms of theological education. There is no one way to prepare for ministry because there is no one form which ministry takes. Curriculum is an obvious case in point. Pittsburgh Seminary's curriculum, "Free to

Learn," enables each student to devise a course of studies which is suitable for his particular plans for ministry.

Furthermore, it is not viable to assume that the period of formal academic studies can be separated from engagement in ministry, as if one were to spend three years "learning a trade" after which one applied his training. Correlations between theological studies and ministry can best be made when they coexist. This should be the pattern after the completion of degree work; it should also be a part of degree work itself. Pittsburgh Seminary's Doctor of Ministry (D.Min.) degree program is designed to integrate the practice of ministry with critical and creative reflection on ministry itself. By providing for extensive involvement in various fields of ministry, the D.Min. program helps to break down a wall which often exists between academic work and the work of ministry.

It is also clear that some forms of ministry may require insights and expertise beyond the Master of Divinity level. Specialized urban work, campus, hospital, and prison chaplaincies, university teaching, individual or group counseling in the parish, and many other min-



President William H. Kadel

istries are open in the Church. For many, special skills will be gained in continuing education outside of degree programs. For some, advanced degree work in a specialized field may be necessary. Therefore, Pittsburgh Seminary has developed a series of joint degree programs which lead to two degrees in four years. Many of the joint programs are conducted in conjunction with the University of Pittsburgh. The fields of social work, urban affairs, counseling, library science, and the traditional theological disciplines are covered.

The catalog is designed to show the ways in which Pittsburgh Seminary is striving to deal with issues of ministry and education for ministries.

### History

Pittsburgh Theological Seminary was created in 1959 by the consolidation of two institutions which had lived apart since 1825: Pittsburgh-Xenia Theological Seminary of the United Presbyterian Church of North America, and Western Theological Seminary of the Presbyterian Church in the United States of America. The union of the two denominations in 1958 led to the consolidation of the two seminaries which had existed together in Pittsburgh since 1930.

The history of Pittsburgh Seminary began with the founding of Service Seminary in 1794 by the Associate Presbytery of Pennsylvania. Prior to this time, the Presbytery had been dependent upon the supply of ministers sent out from Scotland. The Rev. John Anderson, D.D., was elected the first teacher of divinity and the school began with an enrollment of six students. Service Seminary later moved to Missouri and then to Ohio where it became the

Xenia Theological Seminary. This institution was merged in 1930 with a seminary founded in 1825 in Pittsburgh to form Pittsburgh-Xenia Theological Seminary. This institution was later augmented by the resources of Newburgh Seminary which was founded in New York City in 1805 by John Mitchell Mason.

Western Seminary, established legally in 1825 by the General Assembly of the Presbyterian Church, U.S.A., began with classical academies founded by Joseph Smith in 1785 and John McMillan in 1787 in Washington, Pennsylvania. It was indeed a "western" seminary in 1825, whose task was to furnish a ministry for the rapidly opening western territories along the Ohio River.

Since the consolidation, Pittsburgh Theological Seminary has been located in the East Liberty section of Pittsburgh on the campus previously occupied by Pittsburgh-Xenia Seminary.



## Pittsburgh

The City of Pittsburgh is the core of the nation's ninth largest metropolitan area. A major industrial and corporate headquarters city, it is beset with the social, economic, political, and racial problems which confront all large American cities. Pittsburgh's problems are acute and typical of the urban malaise. Declining population, shrinking tax base, pollution, rising crime rate, community friction are only some of the factors which compose the crisis.

The ironies and tragedies of the cities are all apparent in Pittsburgh. A pioneer in urban renewal, Pittsburgh has been known for twenty years as "The Renaissance City." What was once a crumbling collection of ancient buildings and factories is now "The Golden Triangle," a center city of gleaming skyscrapers and pleasant parks. But there is another face to urban renewal. Since the beginning of the renaissance, Pittsburgh has lost more low-and moderate-income homes than were built. Existing housing is old: over 60% of the homes in the city were built before 1920. A large percentage of housing units is classified as deteriorating or dilapidated.

Cultural opportunities are plentiful in Pittsburgh. An outstanding Symphony Orchestra, several major art collections, theater, opera, major league sports, and other cultural and recreational facilities are an important part of the city's life. Five major colleges and universities are located in Pittsburgh: The University of Pittsburgh, Carnegie-Mellon University, Duquesne University, Chatham College, and Carlow College. Numerous other educational facilities are also located in the area.

Pittsburgh Theological Seminary is a part of the city. The school is not a detached observer;



neither does it pretend to be at the center of all efforts to solve the urban crisis. It is a part of the city and so is in continual encounter with the city. Seminary students live in Pittsburgh and become aware of its tragedies and joys firsthand. Their responses then become the responses of the city dweller, not the outsider.

The resources of Pittsburgh for theological education are great. Pittsburgh Seminary seeks to employ those resources effectively, and to be itself a resource for the city.

## East Liberty

Pittsburgh is divided into many sections and communities by the rivers, hills, and valleys of the area. The campus of Pittsburgh Theological



Seminary is located in one of these sections, East Liberty. The face of the community has changed radically in recent years. An urban redevelopment plan has changed a cluttered business district into a pleasant system of malls and shopping centers. Many of the old, decaying houses have been replaced by new low- and middle-income housing units. Such physical improvements have created all of the familiar problems of displacement and disruption, however.

The problems of East Liberty have not been ignored. Numerous groups, some church-related such as the East End Co-operative Ministry, are involved in working for a just community. Students and other members of the Seminary community work with groups and agencies in East Liberty on a variety of programs, for the Seminary is a part of East Liberty.

## Association With Other Institutions

### Pittsburgh Council on Higher Education

The Pittsburgh Council on Higher Education is a cooperative organization composed of Pittsburgh area colleges, universities, and graduate schools. Participating institutions are Carlow College, Carnegie-Mellon University, Chatham College, Duquesne University, Pittsburgh Theological Seminary, Point Park College, and the University of Pittsburgh.

The essential purposes of PCHE are: to represent a common voice on appropriate issues; to examine possibilities for cooperation among the member institutions; to undertake joint programs which expand educational opportunities for students, extend faculty resources, and conserve institutional resources; and to initiate joint sponsorship of appropriate programs.

Pittsburgh Seminary's membership in PCHE has benefited students by opening possibilities for cross-registration at the graduate level, establishing library privileges at six libraries other than the Seminary's own, and initiating studies and programs in specialized areas such as Black studies.

PCHE is a young organization, dating from 1965. Possibilities for cooperation which will benefit the member institutions are increasing rapidly, thus making expanded resources available to all students.

### *St. Francis Seminary and St. Vincent Seminary*

Pittsburgh Theological Seminary cooperates on several levels with St. Francis Seminary and St. Vincent Seminary, two Roman Catholic

schools located near Pittsburgh. Joint seminars, faculty exchange, and cooperative continuing education programs have characterized the cordial relationship between Pittsburgh Seminary and these institutions.

#### *The University of Pittsburgh*

Pittsburgh Seminary conducts four joint degree programs and two cooperative degree programs with the University of Pittsburgh. All of these are described in detail in the section of the catalog on "Academic Programs."

#### *The American Schools of Oriental Research*

Pittsburgh Theological Seminary is associated with the American Schools of Oriental Research. This corporation is involved in archaeological research in the Middle East. Most of the work has been concentrated in Palestine and in Iraq, with schools being maintained in Jerusalem, Amman, and Bagdad. Pittsburgh Seminary since 1924 has been an active parti-

cipant in numerous field projects in cooperation with the American School of Oriental Research.

#### *Arsenal Family and Children's Center*

The Arsenal Family and Children's Center came into being in 1952 as a reflection of a Commonwealth mandate to the Western Psychiatric Institute and Clinic to "deal with the mental hygiene of the normal child in the way of study and training in order that there may be a program of prevention of mental and nervous disorders as a result of giving children the proper background and training that will prevent such disorders." Following its inception the Arsenal has grown and developed into a unique "field laboratory" for the depth psychological study of children and their families as well as a "field laboratory" on how to observe children and families, thereby contributing to the education and training of men and women working in a variety of disciplines including ministry.



## The Campus

The Pittsburgh Theological Seminary campus is located in the East Liberty section of Pittsburgh. The major portion of the thirteen-acre campus was once the estate of H. Lee Mason, Jr. The buildings, almost all of which have been built since 1955, are of American Colonial design.

### Academic Buildings

George A. Long Administration Building is the focal point of campus life. In addition to administrative offices, the building contains some faculty offices, lecture and seminar rooms, the student center, the bookstore, an audio and video tape center, the Bible Lands Museum, and a large lounge.

Clifford E. Barbour Library houses a collection of over 150,000 volumes. Four open stack areas include 103 desk carrels which may be reserved by M.Div., D.Min., and M.A. students. In addition, thirteen enclosed typing carrels which allow greater privacy for research work are available for Th.M. and Ph.D. students. Twenty research study rooms provide ideal conditions in which faculty, visiting scholars, and graduate students may pursue scholarly research. Reading rooms and lounges are informally placed throughout the building. Facilities are also available for seminars, small conferences, microfilm reading, audio-visual work, and music listening. Many special collections, which are listed elsewhere, are housed in Barbour Library.

Hicks Family Memorial Chapel, a multi-purpose building, is the newest structure on the Seminary campus. The community gathers for worship throughout the week in the sanctuary, which is also suitable for larger congrega-

tions. Hicks Chapel is also the location of the Center for Pastoral Studies, and a large theater-auditorium which is ideal for conferences. Some faculty offices and the choir facilities are also situated in Hicks Chapel.

### Housing for Single Students

John McNaugher Memorial Hall, the Seminary's original dormitory, now serves a variety of purposes. One wing houses single women students, while another contains faculty offices. Attached to McNaugher Hall is the dining facility which consists of three dining halls and a modern kitchen.



*George C. Fisher Memorial Hall* accommodates eighty men in single rooms. Six apartments for married students are also located on the ground floor of the building. Fisher Hall has student lounges on each floor in addition to a game room and a snack room on the ground floor.

#### *Housing for Married Students*

*Samuel A. Fulton Memorial Hall* provides eighteen efficiency and twenty-one one-bedroom apartments. Each unit includes a kitchenette, a bath, and a storage locker in the

basement. These apartments are fully furnished and include an electric stove and refrigerator. Laundry facilities (coin-meter) are located in the basement.

The *Highlander* contains seventeen one-bedroom and six two-bedroom units. Each apartment includes a living room, kitchen, bath, and storage locker. Apartments in the *Highlander* are unfurnished, although all kitchens are equipped with electric stoves and refrigerators. Laundry facilities (coin-meter) are located in the basement.





*Anderson Hall* includes six two-bedroom and six three-bedroom apartments, each of which has a living room, a kitchen, and a storage locker. Although the units are unfurnished they are all equipped with an electric stove and refrigerator as well as wall-to-wall carpeting. Laundry facilities (coin-meter) are located in the basement.

*McMillan Hall*, together with *Anderson Hall* and *The Highlander*, forms a quadrangle which encloses a play area for children. One four-bedroom, three three-bedroom, twelve two-bedroom, and three one-bedroom apartments are enclosed within the building. As in *Anderson Hall*, the units are unfurnished but are equipped with electric stoves and refrigerators and wall-to-wall carpeting. Laundry facilities

(coin meter) are also located in the basement. A large community room is located on the ground level of *McMillan Hall*. The community room is used as a day-care center for preschool children throughout the school year.

The *Sheridan Apartments* are six unfurnished units, each of which consists of living room, kitchen and one or two bedrooms. Each apartment is equipped with an electric stove and refrigerator, and laundry facilities (coin-meter) are located in the basement.

Life for married students and their families is pleasant and comfortable. Rents are well below commercial rates, shops and stores are within walking distance, public transportation is available at the Seminary gate, and good schools are nearby for children of all ages.

## The Bible Lands Museum

Pittsburgh Theological Seminary has an outstanding list of accomplishments in archaeological research of biblical times in ancient Palestine. Initiated by Professor M. G. Kyle as early as 1924, it has been carried on by Professors James L. Kelso, Howard M. Jamieson, Jr., and Paul W. Lapp. In conjunction with the American School of Oriental Research in Jerusalem, excavations were carried on at Bab edh-Dhra, Tell Beit Mirsim, Bethel, New Testament Jericho and Nitla, and most recently Gibeah of Saul and Tell er-Rumeith (probably Ramoth Gilead of the Old Testament). With the Carnegie Museum and the Department of Antiquities of Israel, Pittsburgh Seminary has also excavated at Ashdod.

Much of the Seminary's share of the antiquities excavated in the digs is now in the Bible Lands Museum, located in the George A. Long Administration Building. The museum is used as a research and teaching facility in the Seminary program. Objects in the Bible Lands Museum illustrate the way of life of the people of Palestine and so are of great value for understanding and interpretation. The pottery is an excellent representation of that used throughout biblical times in Palestine, and can be used by the student to learn and study the development of form and workmanship.

One of the important collections consists of pottery and artifacts from the excavations at Tell Beit Mirsim in 1926, 1928, 1930, and 1932. It was from his stratigraphical excavation at this site that W. F. Albright developed the use of pottery as the standard tool for Palestinian chronology. The museum's collection is invaluable for research and as a record of this work.

Life in biblical times is vividly displayed in the museum by finds from J. L. Kelso's work at Bethel in 1934, 1954, 1957, and 1960, and at New Testament Jericho and Nitla in 1950. A pottery display from recent excavations at Ashdod illustrates pottery usage in the Philistine plain from about 1400 B.C. to A.D. 500.

A chronological display of pottery shows the development of Palestinian forms from Early Bronze to Hellenistic times (about 3200 B.C. to 100 B.C.). There are sherd collections available for study from recent excavations at Beth-Zur and Balatah (biblical Shechem). Some of these, like the Tell Beit Mirsim collection, can be used along with the excavation publications for reference.

With a precise knowledge of ceramic chronology it is possible for an archaeologist to



closely date the layers from which artifacts, buildings, and other finds come. If these can be closely dated, they can be tied down historically; they can be said to illustrate a specific biblical period. A precise understanding of the chronology of the pottery of Palestine is essential if archaeology is to contribute to our understanding of the history of Palestine and our knowledge of the Bible. Thus, the Bible Lands Museum plays an integral part in biblical studies at Pittsburgh Theological Seminary.

### **Special Collections and Displays**

Special collections and displays augment the book resources of Barbour Library.

*The John M. Mason Memorial Collection.* The research area of the library contains this priceless collection of classical theological works dating from the Reformation period.

*The James Warrington Collection of Hymnology.* Several thousand valuable hymn and psalm books which came from the estate of James Warrington of Philadelphia provide research materials for scholars of American and English hymnody.

*The Nina S. Brittain Collection.* An endowed fund established by Frank J. Brittain, Esq. which is used for the purchase of theological works which are known as the Nina S. Brittain Collection.

*The Clarence J. Williamson Church History Collection.* An endowed fund established in memory of Clarence J. Williamson, for eighteen years Professor of Church History and Government at Pittsburgh Seminary, is used for the purchase of books in church history and closely related subjects.

*Historical Collections.* The archive room of Barbour Library contains Minutes and other

records of Associate, Associate Reformed, and United Presbyterian congregations, presbyteries, synods, and general assemblies. Barbour Library is also the depository for the Upper Ohio Valley Historical Society and for Pittsburgh Presbytery of the United Presbyterian Church in the U.S.A.

On display in the Main Floor exhibit area are the desk and chair of Dr. Karl Barth, Basel, Switzerland, presented to Pittsburgh Seminary by Dr. Barth in 1964. Accompanying the desk at which Dr. Barth wrote his theological treatises from 1922 is an autographed copy of his *Kirchliche Dogmatische I/1*.

### **Governance**

Seminary governance, the function of decision and policy making, and the organization of various constituencies within the institution, is a complex and fluid issue. Recent events in higher education have brought to the forefront the specific question of the ways in which students might appropriately participate in decisions which affect them. Pittsburgh Seminary's constitution and by-laws were fundamentally revised in 1970-71 by a committee consisting of representatives from the Board of Directors, administration, faculty, and student body.

Central to the new form of governance are two representative bodies, the Academic Council and the Administrative Council. The Academic Council, composed of members of the Board of Directors, administration, faculty, and student body, is a forum for the discussion of issues relevant to the conduct of theological education and is a component in the operation of the academic affairs of the Seminary. The Academic Council also initi-

ates action on faculty appointments, reappointments, promotion, and tenure and sits judicially when there are faculty or student grievances.

The Administrative Council is also representative of all constituencies within the Seminary. It is consultative to the President of the Seminary on administrative matters and serves as a regular means of communication and co-ordination among the segments of the community.

The Seminary's committee structure involves both faculty and students as full members. The Curriculum and Co-Curricular Committees are the two major groups dealing with broad educational issues. The Curriculum Committee has responsibility for recommending policies pertaining to educational programs for which academic credit is given, while the Co-Curricular Committee is responsible for planning, coordinating, and implementing all non-credit programs such as worship services, convocations, lectureships, and conferences.

Other standing committees, dealing with more specific issues, are Admissions and Standings Committee, Book Store Committee, Nominating Committee, and Educational Objectives Committee.

A third category of committees is administrative committees. These are responsible to the Administrative Council and include the Communications Committee, Financial Aid Committee, and Housing Council.

The Student Association is integral to Seminary governance, establishing the orderly succession of student participation in governance, and forming coordinating agencies to deal with matters of general student concern.

The system of governance at Pittsburgh Seminary is intended to open the process of decision making so that all segments of the community are involved in issues vital to the community's life.



# 2

## ACADEMIC PROGRAMS

### **Free to Learn**

Pittsburgh Theological Seminary has developed a wide range of degree options planned to meet varying vocational intentions of students and diverse needs of the Church's ministry. Each of the ten degree possibilities available at Pittsburgh Seminary is described in detail in this section of the catalog. Degree programs are not arranged in such a way that students become locked in to one degree from the outset of studies. Interests and plans change; thus there is opportunity to transfer from one program to another within the Seminary.

### *Curricular Freedom*

Curricula for the D.Min., M.A., and M.Div. give each student freedom to plan studies in light of his or her own background and aims. Few required courses exist. Rather, broad area requirements have been instituted to insure that a student's work does not become too narrow.

Course offerings are designed so that a student can begin studies in a given area, such as systematic theology, at more than one point. For example, in systematic theology four "introductory" level courses are offered each year. Each of these courses approaches the-

ology from a different perspective. There is no "one way" to start the study of theology. One approach may be best for one student, but not for another. Only the student himself can decide.

Similar diversity is provided in each of the three divisions. Thus a student can begin work in an area at the point of greatest concern. Furthermore, a student who has a special interest in one area of the curriculum is able to enter graduate work at that place. For instance, a student who is deeply concerned with ethical problems is able to begin theological studies in this field.

Introductory courses are offered, but are not formal prerequisites to advanced work. If a student has taken religious studies courses in college, there is no reason to repeat such work in seminary. A person is free to build upon undergraduate work by moving directly into more specialized study. However, if a student has done no previous academic work in a given field, it will be wise to elect an introductory course.

### *Independent Study*

Independent study is encouraged at Pittsburgh Seminary, and may be undertaken as early as the first semester. Students are free

at any time to work on issues which capture their interest. Independent study involves close tutorial work with a member of the faculty. In periodic meetings, the faculty member can guide, question, and encourage the student. Independent study should not imply isolation, however. Interaction with others, whether faculty or students, is vital.

Seminars provide the occasion for students who are grappling with an issue to confront each other with challenges and new ideas. It is for this reason that seminars rather than lectures are the norm at Pittsburgh Seminary. Independent study, seminars, and lectures are complementary ways of searching for answers to questions, and each student is free to determine which approach is best for him on a given issue.

#### **Non-Theological Study**

Pittsburgh Seminary offers a number of joint degree programs with the University of Pittsburgh in the fields of social work, urban affairs, education, and library science as well as the M.Div./Th.M. sequence within the Seminary itself. The freedom of the Seminary's curriculum facilitates the operation of these programs.

Students who do not wish to enter the joint degree programs but do want to examine issues in politics, literature, sociology, and other disciplines may take graduate courses at several area colleges and universities for credit at the Seminary.

#### **You Are Free to Learn**

Each student is an individual with a particular background, interests, and purpose. Pittsburgh Theological Seminary endeavors to pro-

vide each person with the broadest range of options, from degree programs to alternative models within degree programs, to course offerings.

#### **The Master of Divinity Degree**

Studies leading to the Master of Divinity degree are designed to prepare men and women for various forms of the Church's ministry. It is a fundamental assumption of the program that preparation for ministry cannot be separated from engagement in ministry itself. Thus, the M.Div. curriculum is designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish become complementary components in the educational process.

#### **The Curriculum**

Seventy-eight hours are required for the degree. Courses offered at Pittsburgh Seminary fall into three divisions: (1) Biblical Studies, which include work in biblical history, literature, and theology; (2) History and Theology, comprising study in church history, historical theology, and systematic theology; and (3) Church and Ministry which encompasses ethics, preaching, counseling, education, sociology of religion, faith and culture, and other fields. In order to insure that a student's work does not become too narrow, at least eighteen hours of work (six three-hour courses) must be taken in each division.

**Biblical Studies:** Six courses in biblical studies must be completed. Normally, this will entail one course in Old Testament history and theology, one course in New Testament history and theology, one semester of either Greek or Hebrew, one exegesis or inter-

pretation course in each testament, and one wholly undesignated course. ("Exegesis courses" make use of biblical languages, "interpretation courses" do not presuppose a working knowledge of the languages. Thus, if a student has taken Hebrew, the exegesis course will be done in Old Testament and the interpretation course in New Testament. If Greek is elected, the order will be reversed.)

History and Theology: Three courses in church history and three courses in systematic theology are required. No specific courses are designated in either discipline. (see page 55).

Church and Ministry: Six courses must be

taken within the division. No specific courses are designated.

In addition to these area requirements, each M.Div. candidate is required to take a seminar, "Foundations of Ministry", during the second year of the program. Foundations of Ministry is designed to provide the opportunity for sustained reflection on the student's field education setting.

#### Joint Degree Programs

Pittsburgh Seminary has developed a series of joint degree programs with the University of Pittsburgh. The M.Div. degree can be coupled with masters degrees in social work (M.Div./M.S.W.), urban affairs (M.Div./M.P.A.), urban and regional planning (M.Div./M.U.R.P.), and library and information sciences (M.Div./M.L.S.). Each of the joint programs is described in detail in this section of the catalog.

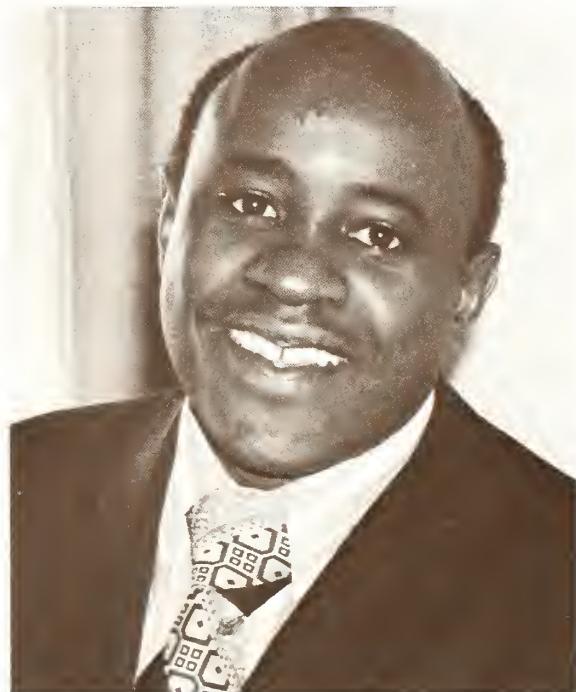
Students who are candidates for the M.Div. may apply for admission to D.Min. candidacy following the completion of the first year of study.

#### The Doctor of Ministry Degree

Studies leading to the Doctor of Ministry degree are designed to provide the opportunity for developing a significantly higher level of competence in the practice of ministry. The program is open to a select group of M.Div. students (in-sequence candidates) and to men and women who have already earned the M.Div. or its equivalent and are currently engaged in ministry (in-ministry candidates).

#### In-Sequence Candidates

The D.Min. curriculum is divided into three stages, each of which is designed to enable



Dean of Faculty David T. Shannon



the student to address significant issues in the theological disciplines and in ministry. The first stage encompasses the first two academic years of study and is intended to provide opportunity for significant inquiry into areas of Christian faith. Stage two focuses on inductive and integrative study in an intern setting. The third stage develops out of the evaluative process of stage two and is the occasion for building upon interests or overcoming deficiencies discovered in evaluation.

**Stage One:** Eighteen three-hour courses are required. Normally, these courses will be tak-

**Stage One:** Eighteen three-hour courses are en during the Fall, Winter, and Spring terms of the first two years. Work in the first stage is intended to provide broad exposure to the

range of theological disciplines. Therefore, area requirements have been established to take account of the intimate inter-relation of the various areas within theological studies.

**Biblical Studies:** Requirements are the same as those for the M.Div. degree.

**History and Theology:** Requirements are the same as those for the M.Div. degree.

**Church and Ministry:** Prerequisites for entrance into stage two of the O.Min. are two courses in ethics and one course in each of the following: sociological foundations of ministry, psychological foundations of ministry, homiletics, and education.

**Stage Two:** The second stage of the D.Min. encompasses eight months of study in an intern setting, and lies at the heart of the pro-

gram. The intern year enables a student to be involved in a setting of ministry which includes opportunity for responsible reflection on its practice. Students may be in parish, para-parish, or specialized ministry settings. In each case, persons will work full-time and will be engaged in all aspects of the ministry. Salary and housing will be provided by the field.

Weekly seminars are a central component of the second stage program. Three two-hour seminars will be held on one day each week during the Fall and Spring terms and will focus on pastoral care, education, administration, and preaching as well as a "problem seminar" each semester. Each of the seminars is inductive in methodology and integrally related to students' experience in ministry.

Stage Three: The third stage of the D.Min. program is composed of the final two terms of study. Each student will have been part of an evaluation process in the second stage designed to identify the individual's strengths and weaknesses. On the basis of the evaluation, the student is advised regarding the final twenty-four hours of study. A major paper, focusing on some aspect of ministry, is required.

### **The Master of Arts Degree**

The Master of Arts program is designed to meet the needs of those who do not wish to seek ordination. Thus, the M.A. may be suited for men and women who wish to enter non-ordained professional positions in the Church, for persons who wish to prepare for Ph.D. studies, for Church laypersons who wish to learn more about Christian faith, or for persons who are interested in the academic study

of religion.

Because of the wide range of interests which may be served by the M.A., the program has been designed to provide each candidate maximum freedom and flexibility in designing his or her own program of studies. No courses are required; area requirements are broad and serve only to guarantee acquaintance with all theological disciplines.

Forty-eight hours of study are required for the degree. These may be taken by using both semesters and summer terms. Of the total number of hours, twelve hours must be taken in each of the three academic divisions (Biblical Studies, History and Theology, and Church and Ministry). All other hours are un-designated, but three hours must be done in independent study which leads to a major paper. While neither of the biblical languages is necessary for the M.A., students planning to pursue doctoral work are advised to study either or both languages.

Students who are candidates for the M.A. may transfer into either the D.Min. or M.Div. programs at any time prior to the awarding of the M.A.

**Religious Education Emphasis.** Some candidates for the M.A. may wish to prepare themselves for non-ordained education ministries. A special track which leads to the M.A. (religious education) has been designed for such persons. Of the forty-eight hours required for this option, twelve hours must be completed in Biblical Studies, twelve in History and Theology, and nine in non-education Church and Ministry courses. In addition, fifteen hours must be completed in the field of education. It is assumed that some of these courses will be taken in the School of Edu-

cation at the University of Pittsburgh. Furthermore, at least three but no more than six hours will be taken in supervised field work.

#### *In-Ministry Candidates*

In essence, the M.Div. or B.D. degrees serve as the equivalent of stage one. Thus, the in-ministry candidate enters the program at stage two, using his/her current field of ministry as the basis for the two terms of weekly seminars. The third stage normally consists of twelve hours rather than twenty-four as for in-sequence candidates. However, the major paper which is given three hour's credit in the in-sequence program, must be completed by in-ministry candidates outside of the twelve hours.

In-ministry D.Min candidates may choose between two alternative plans. The first, normally open to men and women within a 150-mile radius of the seminary is the same as the in-sequence plan of weekly seminars. However, persons who live and work long distances from Pittsburgh may complete stage two requirements by coming to Pittsburgh Seminary for three concentrated three-week terms. (Winter-Summer-Winter or Summer-Winter-Summer.)

#### **The Master of Divinity/Master of Social Work Joint Degree Program**

Theology and social work share many attributes. Currently, many churches and specialized ministries are involving themselves in the improvement of the human condition along lines paralleling social work efforts. Interest in pastoral counseling and family education is high, involvement in neighborhood and community work is increasing, and the Church is



making some contribution to civil rights and anti-poverty programs. Many clergymen and theological students want to gain the insights and skills provided by social work education in addition to their theological studies.

In the past, a student with such a career interest had to enroll in a theological seminary and upon graduation then register in a school of social work; or some students acquired social work degrees first and then succeeded to church work; others have been thwarted by the separateness of education for these two related fields, and did the best they could. To acquire both an M.Div. and an M.S.W. has usually taken five years.



To encourage and to equip young people to engage in social work both in and out of the church, and to provide the opportunity for social work students who feel a call to practice within a church setting, the Pittsburgh Theological Seminary and the University of Pittsburgh Graduate School of Social Work have developed a program offering a joint degree, that is, an M.Div./M.S.W.

This joint effort enables students to receive both the M.Div. and the M.S.W. in four years of post baccalaureate study instead of the usual five. Nevertheless, the joint program provides a full course of study in both theology and social work. This result is effected by equating certain courses now taught in both schools, by making provision for courses taken in one school to count as electives in the other, and by developing specialized field placements.

Candidates for the joint degree who enter the program through the Seminary will concentrate on theological studies during the first two years. The third and fourth years will be spent predominantly at the School of Social Work, but one course per semester will be taken at the Seminary. Should a student elect to terminate the joint program before its completion and seek only one degree, he will be required to complete all of the work ordinarily required for that degree.

Inquiries regarding the Graduate School of Social Work and requests for Social Work catalogs should be addressed to: Director of Admissions, Graduate School of Social Work, University of Pittsburgh, Pittsburgh, Pennsylvania 15213.

**The Master of Divinity/  
Master of Urban and Regional Planning  
The Master of Divinity/  
Master of Public Administration  
Joint Degree Programs**

Pittsburgh Theological Seminary and the Graduate School of Public and International Affairs (GSPIA) of the University of Pittsburgh have established two joint degree programs in order to give Seminary students insight into and competence in urban problems. The joint degree programs are designed to prepare persons for urban parish ministry as well as specialized urban ministries. The programs may also be of interest to students who wish to gain particular urban awareness and skills.

Normally, a student will take five semesters of work at the Seminary. In his sixth semester, he will embark upon eight months of field work under the supervision of the GSPIA faculty in an urban professional area. Every attempt will be made to suit field work to the interests of the student. During this semester and through the summer he may take as many as two courses at either school. In the fourth year he will spend all of his time at GSPIA. Interchange of course credit enables the student to complete requirements for both degrees in four years. Should a student elect to terminate the joint program before its completion and seek only one degree, he will be required to complete all of the work ordinarily required for that degree.

Programs at GSPIA provide for the possibility of specialization in several areas, although these specializations are in no sense exclusive of one another.



Inquiries regarding the Graduate School of Public and International Affairs and requests for catalogs should be addressed to: Dr. Clifford Ham, Graduate School of Public and International Affairs, University of Pittsburgh, Pittsburgh, Pennsylvania 15213.

**The Master of Divinity/  
Master of Library Science  
Joint Degree Program**

Pittsburgh Theological Seminary and the Graduate School of Library and Information Sciences of the University of Pittsburgh have established a joint program to train men and women in theological librarianship. The program, designed to be completed in four academic years culminates in two degrees, the M.Div. and the M.L.S. This result is effected by allowing courses in one school to be taken as electives in the other.



Normally, a student will take five semesters of work at the Seminary. The final three semesters will be spent at the University, but will include the following specialized courses in theological librarianship which will be taught by Seminary faculty: Resources in the Theological Library, Bibliographical Approach to Problems Pertaining to Christian Origins, and Critique of Sources. Should a student elect to terminate the joint program before its completion and seek only one degree, he will be required to complete all of the work ordinarily required for that degree.

Inquiries regarding the Graduate School of Library and Information Sciences and requests for catalogs should be addressed to: Dean Harold Lancour, Graduate School of Library and Information Sciences, University of Pittsburgh, Pittsburgh, Pennsylvania 15213.

#### **Community Oriented Study Program**

Pittsburgh Seminary's Community Oriented Study Program is designed to provide an alternative form of theological education for a limited number of first year D.Min. and M.Div. students. The program seeks to raise inductively cultural and theological issues as students are introduced to a "field" of ministry concurrently with the beginning of theological studies.

The "field" is a particular community in the greater Pittsburgh area. Students live in the community rather than on the Seminary campus. Similarly, faculty travel to the students for special program seminars. Thus, the context for theological education is shifted from classroom to community; the situation of students becomes a formative factor in the way issues are addressed and insights are devel-

oped. There is a sense in which the program is a paradigm of ministry, with questions and problems arising out of the life of a real community.

In order to gain community perspective, students engage in extensive study of the locality which has been selected on the basis of its socio-economic, racial, ecclesiastical, and cultural diversity. Issues identified in the situation, and in the process of trying to understand the situation, provide sequence and direction to psychological, historical, theological and biblical studies which the students carry on with the aid of Seminary faculty. Lines of inquiry are developed by students and faculty out of the issues and problems which are identified in the community. Studies are focused by the situation itself rather than by an abstraction developed in a classroom.

One full year of academic credit (twenty-four hours) will be granted to students who fulfill the requirements of the year. The final years of the D.Min. or M.Div. program will then be completed in the regular Seminary program.

### **The Master of Theology Degree**

The Th.M. degree represents a strong program of graduate education. The program is offered to benefit pastors who wish to deepen their ministry, as well as to help prepare candidates for specialized ministries. It is designed in the interest of developing an increasingly learned and relevant ministry. The degree is awarded upon the fulfillment of requirements under a variety of options. The program may be undertaken in sequence with the M.Div. degree curriculum, or as a post-M.Div. or D.Min. option.

Normally, the Th.M. is considered as a terminal degree. Thus, it provides an opportunity for further academic work beyond the M.Div. for those students who do not wish to pursue doctoral studies. The Th.M. is not a step toward the Ph.D. but work in the Th.M. program may occasionally be recommended to a student in order to prepare him for preliminary exams in the Ph.D. program offered by the Seminary and the University of Pittsburgh.

#### *The M.Div./Th.M. Sequence*

Students enrolled in the program at Pittsburgh Theological Seminary may, at the end of their middle (second) year, apply for admission as candidates for both an M.Div. and Th.M. degree. This sequence requires one year of study beyond the normal three-year program, but candidates accepted for the program may utilize their third and fourth years as a unit within which to correlate the completion of the requirements of both the M.Div. and the Th.M. degrees. The emphasis is upon independent study, and this program enables each candidate to work out his plan of study with a high degree of freedom and to adopt a sequence in his required and elective course work which best serves his interests.

#### *The Post-D.Min. or M.Div. Course*

Those already holding an M.Div. degree or its equivalent from an accredited seminary may apply for admission to the Th.M. degree program. It is possible for a candidate to fulfill the course requirements for the degree in one to three years of study depending upon whether he undertakes his program on a full-time or a part-time basis.

### **General Requirements**

A reading knowledge of at least one foreign language is required of candidates in all the Th.M. options. Candidates may choose the language on which they will be examined from among the following: Hebrew, Greek, Latin, French, and German. The program faculties may designate for a candidate which of these languages shall be required of him or may require an additional foreign language in view of his special interest or thesis topic.

Candidates will be assigned appropriate faculty advisors who will be available for consultation early in their programs. When a candidate is ready to begin his thesis work, a thesis committee will be appointed to provide counsel as he fulfills that requirement. The statute of limitations is four academic years from the date of matriculation for candidates entering the program at the beginning of the M.Div. senior year, and three academic years from the date of matriculation for all other candidates.

### **Specialization Options**

**I. Biblical Studies.** The Master of Theology degree in Biblical Studies covers both Testaments. While the thesis may concentrate on one Testament, the course work is designed to provide a certain degree of qualification in the whole field.

#### **A. Course requirements:**

Eight courses are required. Candidates may elect further courses at the Ph.D. level, although this is not required.

1. All candidates will take M081 and M082, Selected Problems in Biblical Theology.

2. Candidates in Old Testament will also take M016, History, Cultures, and Religions of the Ancient Near East and a Master's level course in Hebrew exegesis.

3. Candidates in New Testament will also take M116, History and Literature of New Testament Times and a Master's level course in Greek exegesis.

#### **B. Languages:**

1. Candidates specializing in Old Testament Studies must demonstrate special proficiency in Hebrew and a more modest proficiency in Greek. Those who have such proficiency in Hebrew when they enter the program will be encouraged to study Aramaic or Ugaritic.

2. Candidates specializing in New Testament Studies must demonstrate special proficiency in Greek and a more modest proficiency in Hebrew. Those having such proficiency in Greek when they enter the program will be encouraged to do additional study in the Septuagint.

3. The Biblical Studies faculty may require a reading knowledge of an additional language if, in its judgment, a candidate's study program or thesis preparation demands it.

#### **C. Thesis:**

A thesis on a subject approved by the program faculty is to be prepared and submitted. The candidate must also sustain an oral examination on his thesis.



## II. History and Theology

A. Course Requirements: A total of eight courses is required in this program, the courses to be selected by the student from a list designated by the division each academic year. This list may include certain Ph.D. elective courses in strict accordance with the principles laid down by the American Association of Theological Schools for doctoral programs guaranteeing high excellence of graduate standards.

Certain advanced courses will also be included. Where possible the program for each student is adapted to his background, interests, and thesis orientation. It is suggested that each candidate plan his program in consultation with his faculty adviser.

### B. Language:

The History-Theology faculty may designate which language may be required and may require a reading knowledge of an additional language if the candidate's program of study and/or his thesis preparation demands it. Candidates will be advised in this matter upon entering the program.

### C. Thesis:

A thesis on a subject approved by the program faculty is to be prepared and submitted. The candidate must also sustain an oral examination on his thesis.

III. Advanced Pastoral Studies. The Program for Advanced Pastoral Studies is designed to help students to know themselves better; to understand and become sensitive to interpersonal relationships; to be familiar with group process; to become involved in creative dialogue between theological studies and the social sciences; and to see more clearly the resources of the Christian church for health at the various levels.

The faculty teaching in this program is composed of Seminary personnel and members of several faculties of the University of Pittsburgh, including the Medical School, the Graduate School of Social Work, and the Department of Speech.

A. Course requirements:

Six courses and three practica are required, including:  
M911, Developmental Theory of Personality  
M912, Group Process  
M932, Theology and Psychology  
M941, The Socio-Cultural Environment  
M946, Counseling Seminar (two semesters)  
M947, Practicum with Children

B. Language:

The A.P.S. faculty may designate which of the languages is to be required, or may require a reading knowledge of an additional language if the study program or thesis subject makes it necessary.

C. Clinical Training:

A six weeks' course in an approved clinical training program will be required before graduation. It is recommended that it be taken previous to admission.

D. Extended Paper:

An extended paper on a subject approved by the program faculty is to be prepared and submitted.

### **The Doctor of Philosophy Degree**

The University of Pittsburgh and the Pittsburgh Theological Seminary have a cooperative graduate program in the study of religion. Interdisciplinary in character, the program draws upon the resources of both institutions

and leads to the Ph.D. degree awarded by the University of Pittsburgh.

The aim of the program is to foster interdisciplinary, creative study in biblical, historical, and theological fields, broadly conceived. To this end the student is encouraged to move beyond the necessary preliminary steps as quickly as possible in independent research in his own special area and to the writing of a dissertation which is deemed by the joint faculty to be a contribution to human knowledge. A second and no less important aim is to engage the student, if possible, in actual teaching and research assistance, under the direction of the faculty. The number of candidates will be deliberately limited to afford close supervision by the directing professors.

### *The Doctoral Program*

A. Courses:

Each student is expected to complete a minimum of 16 courses or equivalent units of graduate work for the Ph.D. degree. These courses should be distributed as follows:

1. One course in which religion is examined under a secular discipline (e.g., sociology, anthropology, philosophy).
2. One course in which religion is theologically examined (i.e., a specially designated course in systematic theology).
3. Two courses in a single University field (exclusive of Requirement 1 above).
4. Two or more courses in the candidate's field of specialization (other than those satisfying Requirement 2 above).

5. Electives and research making up the balance of the sixteen units of graduate work required.

B. Examinations:

1. Preliminary examinations are required of all students. Normally they will cover the fields of Old Testament and New Testament, Church History and History of Doctrine, Systematic Theology, and Ethics. Their purpose is to determine whether the student is qualified to pursue Ph.D. work, and to assist in ascertaining his areas of relative strength and weakness. A student with a B.D. or equivalent will normally take his preliminary examinations within the first semester after matriculation. Lacking such background, he may take up to two years to prepare for the preliminary examination. If he holds a Master's degree in one of the areas of the preliminary examinations, he may upon request be considered for exemption from a part of this requirement. The preliminary examinations may be oral or written, or combination of both.
2. Language examinations will normally be required in French and German, and in such other languages as are necessary for research in the student's chosen field of specialization. Petitions to substitute other languages will be decided on the merits of each individual case. A student with serious deficiencies in the basic languages of theological study should plan to extend his course beyond the minimal two-year period. Language examina-



tions are given at the beginning of the fall and winter terms under the cooperative program. Students may also qualify through the E.T.S. standard language examinations.

3. The comprehensive examination (taken at the completion of all prior examinations and course work) will be directed toward the field of the student's eventual specialization. Of the four fields covered, one will be in that specialization and one each in three cognate areas appropriate to departments in the two cooperating institutions.

Detailed guides to the comprehensive examinations in the fields of Bible, Church History, and Theology/Ethics may be obtained upon request.

### C. The Dissertation:

Chief emphasis will be placed upon the dissertation itself and upon the preparation of the candidate for its writing. While full-scale work on it can come only after the passing of the comprehensives, the student will be encouraged from the time of his matriculation to work toward the definition of a suitable research topic. Formal constitution of his working committee (thesis advisor and three other members representing related disciplines) will be made after passing of comprehensives, but the comprehensive examinations will already have been drafted by a provisional committee. After submission of the dissertation it will be defended orally by the candidate.

Application forms for admission and financial aid may be obtained by writing to either institution, but preferably to the University of Pittsburgh:

Dean Richard H. McCoy  
Faculty of Arts and Sciences  
University of Pittsburgh, Room 1028-H  
Pittsburgh, Pennsylvania 15213  
or

Professor Walter Wiest  
Faculty Advisor, Ph.D. program  
Pittsburgh Theological Seminary  
616 North Highland Avenue  
Pittsburgh, Pennsylvania 15206

### **Post Degree Studies**

Education beyond degree programs is a major thrust at Pittsburgh Theological Seminary. Theological education cannot be confined to formal degree work; it must be understood as

a process which is begun with a degree program but which continues throughout one's ministry. Therefore, Pittsburgh Seminary takes seriously its responsibility to provide educational resources to men and women who are engaged in ministry. The Seminary does not think its relationship with students ends when a degree is awarded, but continues throughout a person's professional life. This is a two-way relationship through which the Seminary may learn what is going on in the rest of the church, while those in ministry find opportunities for support and continued learning.

Post Degree Studies programs are for those who want to enhance their competencies, enlarge their skills, and deepen their theological understanding of this world, their ministry, themselves. Education is a life-long process. The Seminary cannot provide everything that is needed, but it does offer the resources it has.

The program is quite varied in order to meet as many needs as possible. Most regular degree courses are open to pastors and other church workers with degrees. This provides a variety of opportunities for post degree work which is not obtainable otherwise. The Center for Pastoral Studies offers a thirty-week program especially designed for pastors, emphasizing counseling and parish problems. The School of Religion, funded by the Pitcairn-Crabbe Foundation, provides a week-long program of outstanding quality at no cost to the pastor. The Winter Preaching Seminar and the Seminar on Blackness offer a time in the middle of the year when one may spend a week at the Seminary. Shorter conferences, such as the three-day Fall Conference on Evangelism,



and the forthcoming conference on theology and medicine focus on concerns vital to the church.

For several years the Seminary has sponsored three off-campus programs—at Canton, Ohio; Loretto, Pa.; and Erie, Pa. Significantly, the Loretto program is sponsored jointly by Pittsburgh Seminary and St. Francis (Roman Catholic) Seminary. Members of the Pittsburgh faculty travel to these locations to teach courses.

In addition to these structured programs Pittsburgh Seminary welcomes individuals

who want to pursue a course of independent reading and private study on the Seminary campus. They may remain for as many weeks as they like, reading, meeting with a faculty advisor, auditing classes and participating in the life of the Seminary community. Many people arrange to take their study leave at the Seminary taking advantage of the wide variety and flexibility of our Post Degree Studies Program. At present, a special Clergy Task Force is helping to evaluate the program so that we may keep it responsive to the real needs of those in ministry.

# 3

## ADMISSIONS, FINANCES, AND PROCEDURES

### Admissions Procedures

For D.Min., M.Div., M.A. Candidacy

Pittsburgh Theological Seminary offers work on a graduate school level. This presupposes a B.A. or B.S. degree from a regionally accredited college or university, the degree work to have a substantial foundation in the liberal arts. It also assumes that the student is ready to approach theological education with an open, searching attitude. Pittsburgh Seminary seeks that man or woman who is committed to the Christian faith, emotionally suited for work in the Church, and intellectually capable of the most rigorous kind of academic discipline.

*Pre-Seminary Studies.* College courses prior to theological seminary should provide the cultural and intellectual foundations essential to an effective theological education. They should issue in at least three broad kinds of attainment.

1. The college work of a pre-seminary student should result in the ability to use certain tools of the educated man:
  - (a) The ability to write and speak English clearly and correctly. This purpose should also be cultivated in all written work.

- (b) The ability to think clearly. In some persons, this ability is cultivated through courses in philosophy or specifically in logic. In others it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.
  - (c) The ability to read at least one foreign language and in some circumstances more than one.
2. The college work of a pre-seminary student should result in increased understanding of the world in which he lives:
    - (a) The world of men and ideas. This includes knowledge of English literature, philosophy, and psychology.
    - (b) The world of nature. This is provided by knowledge of the natural sciences, including laboratory work.
    - (c) The world of human affairs. This is aided by knowledge of history and the social sciences.
  3. The college work of a pre-seminary student should result in a sense of achievement:
    - (a) The ability to think, to see relationships, to follow out logical steps of an



argument, to develop procedures for dealing with problems. This ability is achieved in part through independent study.

- (b) The degree of his mastery of his field of study is more important than the credits and grades which he accumulates.

The American Association of Theological Schools has prepared a list of the fields of study with which the student should have acquaintance before beginning seminary work. The liberal arts background is felt to provide the best foundation for theological study. However, this in no way precludes seminary study for the student with a background in the sciences.

Foreign language is a tool of scholarship. At least one of the following languages is important for scholarly research: Latin, Greek, Hebrew, German, French. If Greek is selected, it should be taken in the final year of college or

preferably in the last two years.

A college background in religious studies is desirable. Included in such a study should be a thorough knowledge of the content of the Bible. The pre-seminary student may well seek counsel of the seminary in order most profitably to use the resources of his college.

Of the various possible areas of concentration, where areas of concentration are required, English, philosophy and history are regarded as the most desirable, and, where the department is strong, religion.

All of the foregoing should be seen as guidelines only. Pittsburgh Seminary does not wish to restrict applicants to a pre-determined program of studies at the undergraduate level, and the position of its admissions office is that undergraduates should engage in those undergraduate studies which interest and excite them.

**The Application Process.** Candidates seeking degree candidacy may apply anytime after

the junior year is completed. Applications for September entrance must be made prior to June 1; applications for January entrance must be made prior to December 1st. All correspondence concerning admission to the Seminary should be addressed to the Director of Admissions. Applications are considered by the committee when the following credentials are submitted:

1. A formal application.
2. An official transcript from the registrar of the college or university, showing grades for at least three years of college work.
3. Mental capacity test. The Seminary normally will correspond with the applicant's college concerning a mental capacity test. If none is available, the applicant may be asked to take one under Seminary direction.
4. An extensive (500-1000 words) statement in the applicant's handwriting describing his family, educational, and religious background, placing particular emphasis upon his motives for desiring to enter the Seminary and the ministry.
5. A personal interview with the Director of Admissions or another representative of the Seminary who may be designated by the Director of Admissions.
6. A battery of psychological tests may be required. These are the same tests that Presbytery requires of all candidates. They need to be taken only once.
7. A medical report on a form furnished by the Seminary.
8. Application fee. A check or money order for \$15.00 must accompany the applica-

tion. This will be applied to the first semester's tuition. The application fee is not refundable.

After admission is granted and within thirty days of such notification, a \$35.00 placement fee is required to assure the applicant of a place in the new class. This fee is applied to the student's tuition and is not returnable except under extreme hardship and at the discretion of the Admissions Committee. A certification of the student's "intention to enroll" must accompany this fee.

*Transfer Students.* A student transferring from another seminary is required to submit, in addition to the foregoing, a complete transcript of previous seminary work and a letter of dismissal from the Dean or President. A transfer student must be in residence at Pittsburgh Seminary for a minimum of one full academic year in order to become a candidate for the M.Div. or M.A., two full years for the D.Min.

#### *For Joint Degree Candidacy*

In each of the joint programs (M.Div./M.S.W., M.Div./M.P.A., M.Div./M.U.R.P., M.Div./M.L.S.) the candidate must apply and be admitted to both the Seminary and the University of Pittsburgh. Normally, application is made to the University in the second year of the Seminary program.

#### *For Master of Theology Candidacy*

Entrance into the Th.M. degree program presupposes an M.Div. degree or its equivalent from an accredited seminary or divinity school.

*The Application Process.* Candidates seeking the Th.M. degree may apply anytime after

the second year of seminary studies. (Pittsburgh Seminary students who wish to enter the M.Div./Th.M. sequence should apply after the third semester of the M.Div. program). Applications for September entrance must be made prior to June 1; applications are not accepted for January entrance. All correspondence concerning admission to the program should be addressed to the Director of Admissions. Applications are considered by the committee in early March and at regular intervals thereafter. The following credentials must be submitted:

1. A formal application.
2. Official transcripts for both college and seminary work.
3. Letters of reference.
4. A brief statement setting forth the applicant's reasons for wishing to pursue graduate work.
5. Application fee. A check or money order for \$15.00 must accompany the application. The fee is not refundable. (The application fee is waived for Pittsburgh Seminary students who wish to enter the M.Div./Th.M. sequence.)

Applications are acted upon by the Graduate Education sub-committee and the appropriate division of the faculty. After admission is granted and within thirty days of such notification, a \$35.00 placement fee is required. This fee is applied to the student's tuition and is not returnable except under extreme hardship. A certification of the student's "intention to enroll" must accompany this fee.

#### *For Doctor of Philosophy Candidacy*

The Ph.D. degree program in the study of religion is a cooperative program offered by



Pittsburgh Theological Seminary and the University of Pittsburgh. Since the degree is awarded by the University, application is made through University channels before it is reviewed by a joint Seminary-University committee.

Either a Bachelor of Divinity degree, Master's degree in an appropriate field, or equivalent is required for admission to the program. If the applicant's major field is to be one normally taught by the University rather than by the Seminary, he should have had the equivalent of an undergraduate major, or have received the Master's degree in that field.

**The Application Process.** The following documents are required:

1. Official transcripts of all prior academic work.
2. Three letters of recommendation as specified on the application form.
3. Thesis, seminar paper, or other evidence of scholarly research experience.
4. Scores on (preferably) the Graduate Record Examination—verbal and quantitative (or alternatively) on the Miller Analogies Test.

Inquiries may be addressed to either institution, and should be directed to:

Dean Richard H. McCoy  
Faculty of Arts and Sciences  
University of Pittsburgh, Room 1028-H  
Pittsburgh, Pennsylvania 15213  
or

Professor Walter Wiest  
Faculty Advisor, Ph.D. Program  
Pittsburgh Theological Seminary  
616 North Highland Avenue  
Pittsburgh, Pennsylvania 15206

### **International Students**

All applicants from outside the United States must secure endorsement of their study plans from the Commission on Ecumenical Mission and Relations of the United Presbyterian Church, U.S.A. or the World Council of Churches. Applicants whose native language is not English will be required to give evidence of proficiency in the English language before application will be considered. The application deadline for international students is March 1 for September entrance.

### **Finances**

#### **Tuition and Fees**

##### **Tuition**

—Candidates for the D.Min., M.Div., and M.A. degrees:  
\$45.00 per credit hour. Annual tuition based on twenty-seven credit hours \$1215.00

—Candidates for the Th.M. degree:  
\$45.00 per credit hour. Tuition for the degree based on thirty hours, including thesis hours 1350.00

—Candidates for the Ph.D. degree:  
\$35.00 per credit hour for Pennsylvania residents  
\$70.00 per credit hour for non-Pennsylvania residents

##### **University courses:**

Tuition for courses taken at area universities (University of Pittsburgh, Carnegie-Mellon University, Duquesne University) is payable to each school at its rate.



#### Fees

—Matriculation fee, payable at registration: \$ 35.00  
—Late registration fee: 5.00  
—Library fee (annual): 10.00  
—Student Association fee (annual): 8.00  
—Graduation fee: 10.00  
—Transcript fee: One copy of a student's academic record will be provided without charge. A fee of \$1.00 will be charged for each additional transcript.

#### Room and Board

*Room*  
—Annual charge for residents of men's and women's dormitories \$200.00  
*Board*  
—Estimated cost for residents of men's and women's dormitories \$600.00  
*Apartment Fees (per month)*  
—The Highlander:  
    twenty-three unfurnished apartments  
    one-bedroom apartments         \$ 75.00  
    two-bedroom apartments         85.00  
—Fulton Hall:  
    thirty-nine furnished apartments  
    efficiency apartments         55.00  
    one-bedroom apartments         70.00

—Anderson Hall:	
twelve unfurnished apartments	
two-bedroom apartments	90.00
three-bedroom apartments	100.00
—McMillan Hall:	
nineteen unfurnished apartments	
one-bedroom apartments	80.00
two-bedroom apartments	90.00
three-bedroom apartments	100.00
four-bedroom apartments	120.00
—Fisher Hall:	
four furnished apartments	
one-bedroom apartments	70.00
—Sheridan Apartments:	
six unfurnished apartments	
one-bedroom apartments	52.50
two-bedroom apartments	57.50
—Duplex Apartments:	
five unfurnished apartments	\$55.00-70.00

Fees for apartment occupancy are payable monthly. A \$5.00 assessment will be added to all accounts not paid by the tenth of the month. Applications for apartments should be made as early as possible.

A deposit of \$50.00 per married couple, payable upon notification of assignment, is required of all those living in Seminary apartments. The deposit will be returned after satisfactory inspection at the time the apartment is vacated.

#### Incidental Expenses

##### Books

—Approximate cost for one year     \$175.00

##### Hospitalization Insurance

—Approximate cost depending upon coverage                   \$36.00-180.00

##### Payment of Fees

All academic fees and expenses are payable

in advance on the opening day of each semester. When necessary, arrangements for a payment plan to cover a semester's expenses may be made at the Business Office on the first day of each term, permitting four (4) equal payments: one-fourth on the first day of the term, and the balance due at the beginning of the fourth, eighth, and twelfth weeks respectively. There is a carrying charge of \$5.00 for the deferred payment plan. Failure to pay any deferred payment within ten days from the date due will incur a penalty of 1% of the amount due.

Settlement of all Seminary bills is required before registration for a new semester, and before graduation or the release of official transcripts.

#### Seminary Meals

Residents of the men's and women's dormitories may wish to eat some meals in the Seminary dining hall. Breakfast and lunch are served Monday through Friday. The dining hall is closed evenings, weekends, and holidays which are scheduled on the Seminary calendar. Kitchen facilities are available for students who wish to prepare their own meals; several restaurants are located close to the campus.

#### Tuition Refunds On Courses Dropped

First week of semester, \$1.00 withheld for each credit hour; balance refunded.

Second to seventh week, one-half refunded.

Seventh week on, no refund.

#### Medical and Hospitalization Insurance

Students are required to be insured by medical and hospitalization insurance acceptable to the Seminary. All students who are registered as full-time students are eligible for

such insurance under a group student policy issued by Minister's Life and Casualty Company. Detailed information concerning premiums and benefit may be secured at the Business Office.

#### Total Cost

The total cost for one academic year, based upon a survey of actual student expenditures at Pittsburgh Seminary, is approximately \$2,400 for an unmarried student and \$3,300 to \$3,600 for a married student without children, depending on the variation in rentals. The cost for a married student having children is correspondingly higher. These totals include expenses for clothing, laundering and cleaning, medical and dental care not covered by hospitalization insurance, incidentals, and recreation, as well as tuition, fees (hospitalization insurance premiums included), board, room, and books. Not included are automobile operating costs, payments on purchases, life insurance premiums, repayment of indebtedness, and expenses for travel to and from the Seminary.

#### Financial Aid

Pittsburgh Theological Seminary provides financial aid from endowed and general funds for students who demonstrate that their resources are not sufficient to meet Seminary expenses. It is assumed that the student will make every effort toward self-support within the restrictions of time imposed by his program of studies. However, the Seminary is aware that many students will evidence financial need which exceeds their resources. Accordingly, financial aid is provided solely on the basis of demonstrated need. Once a student is admitted to degree candidacy, the Sem-

inary makes every effort to see that he need not discontinue his studies for financial reasons.

Students who anticipate financial need are asked to submit a financial statement on a form provided by the Seminary. The statement will include a budget listing available resources and anticipated expenses. The Financial Aid Officer will then review the statement and plan a program of aid which takes all factors into account. Consultation between the Financial Aid Officer and the applicant may be arranged to insure a realistic financial plan.

It is expected that students will apply their total financial resources to the cost of seminary education. The following items should be considered:

1. Savings. The amount of a student's savings to be applied to Seminary expenses is expected to be a pro-rated share of the total each year.
2. Summer employment. The student is expected to bring minimum net earnings of \$500 from each summer's employment to be applied to costs for the academic year.
3. Academic year employment. A number of campus jobs are available through the work assistance program. Field education positions are also remunerative.
4. Student's family. Using the financial information form and the College Scholarship Service scales, the Financial Aid Officer will be able to suggest the level of assistance that families in similar circumstances are able to provide.
5. Student's spouse. If there are no children, the spouse is expected to be employed. The income will usually be sufficient to support the family.

6. Local congregation and judicatory support. Students are encouraged to seek financial assistance from their churches and judicatories.

If the total of financial resources from these sources is not sufficient to meet expenses, several major sources are available to bring a budget into balance:

1. Pittsburgh Seminary grants and scholarships: These are awarded on the basis of demonstrated need except for a limited number of merit scholarships.
2. Work assistance program: Many campus jobs such as administrative assistantships, library work, and dining hall work are available.
3. Pittsburgh Seminary loan funds: Both short-term and long-term, low interest loans may be granted.
4. Denominational loans and grants-in-aid: The Board of Christian Education of the United Presbyterian Church and most other major denominations administer programs to aid theological students.

Specific questions and requests for more detailed information should be addressed to the seminary's Financial Aid Officer. Financial aid application materials are sent automatically to those who submit an application for admission to degree candidacy.

### Awards, Prizes, and Fellowships

#### *The Sylvester S. Marvin Memorial Fellowship*

The Sylvester S. Marvin Fellowship may be assigned upon graduation to that member of the senior class who is recommended by the faculty as having achieved the highest standard in all departments of the Seminary cur-

riculum. The faculty reserves the right to impose special tests and examinations in making this award. The recipient must pledge himself to a year of postgraduate study following his graduation at some institution approved by the faculty.

#### *The Thomas Jamison Scholarship*

The Thomas Jamison Scholarship, in memory of the late Thomas Jamison, Esq., of North Side, Pittsburgh, was established by Mrs. Jamison. The income of this endowment is given every year to the member of the senior class who has the highest average at the beginning of his final semester of study.

The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.

#### *The Jennie Rigg Barbour Memorial Prize*

The Jennie Rigg Barbour Memorial Prize was established by Rev. Clifford E. Barbour, Ph.D., D.D., LL.D., President Emeritus of Pittsburgh Theological Seminary, as a memorial to his mother. The income from the endowment of the prize is assigned to that member of the graduating class who has taken his full course of instruction in this institution and who has achieved the second highest academic rank of his class, if in the judgment of the faculty he is worthy in all other respects. It is hoped that the student will use this income for further study either within an academic institution or by the enlargement of his own library.

#### *The Michael Wilson Keith Memorial Homiletical Prize*

This prize was founded in 1919 by the Keith Bible Class of the Mt. Calvary United Presbyterian Church of Coraopolis, Pennsylvania in

memory of the Reverend Michael Wilson Keith, D.D., pastor of the church from 1911 to 1917. The prize is awarded to a member of the senior class who has spent three years in this Seminary and has taken the highest standing in the department of homiletics. The winner of the prize is expected to preach in the Mt. Calvary Church of Coraopolis and teach the Keith Bible Class one Sunday after the award is made.

#### *The Joseph Watson Greek Entrance Prize*

The Joseph Watson Greek Entrance Prize was established in 1920 by Mrs. Robert A. Watson, Columbus, Ohio. The income will be awarded to the student who achieves the highest grade in an examination in classical Greek as he enters the junior class of the Seminary.

#### *The William B. Watson Prize in Hebrew*

The William B. Watson Prize in Hebrew was established in 1919 by Mrs. Robert A. Watson, Columbus, Ohio. The income will be awarded to that member of the senior class who, having elected Hebrew, shall submit the best grammatical and exegetical treatment of a portion of the Hebrew Old Testament.

#### *The John Watson Prize in New Testament Greek*

The John Watson Prize in New Testament Greek was established in 1919 by Mrs. Robert A. Watson, Columbus, Ohio. The income will be awarded to that member of the senior class who, having elected Greek Exegesis, shall submit the best grammatical and exegetical treatment of a portion of the Greek New Testament.

#### *The Robert A. Lee Church History Award*

By bequest, in memory of her husband the late Mrs. Henrietta M. Lee, Oakmont, Pa.,

established the Robert A. Lee Church History Foundation, the annual income of which is to be awarded yearly to the students making first and second rank respectively in the Department of Church History.

#### *The Hugh Thomson Kerr Moderator Prize*

This prize was established in 1938 by the Men's Committee of the Shadyside Presbyterian Church, Pittsburgh. An annual contribution was pledged to be used for the purchase of books. The prize is to be awarded to that member of the graduating class who has exhibited to the greatest degree, throughout the three years of the Seminary course, leadership, originality, and accomplishments beyond the normal requirements for graduation.

#### *The James Purdy Scholarship*

The James Purdy Scholarship was established in 1882. The income is apportioned equally each year to the six members of the junior class who attain the highest average of excellence in their Seminary work.

#### *The Andrew Reed Scholarship*

The Andrew Reed Scholarship was established in 1914 by Miss Anna M. Reed, Cross Creek, Pennsylvania, the income being given to the student who, upon entering Seminary, shall achieve the highest grade in a competitive examination in the English Bible. The successful competitor is to have the scholarship throughout the entire course of three years, provided that his general conduct and application to study shall continue to be satisfactory to the faculty.

#### *The Home Training Bible Class Award in Missions*

An award which was established in 1961 by

the Home Training Bible Class of the Edgewood Presbyterian Church, Pittsburgh, Pa., in the name of the Rev. Walter L. Moser, Ph.D., D.D. The recipient will be that member of the graduating class who is deemed most deserving among those entering the foreign or home missionary field upon graduation.

*The Alice Myers Sigler Memorial Prize in History and Theology*

This award was established in 1962 by Robert M., John H., Richard E., and Alan B. Sigler in memory of their mother. The income from this endowed fund is granted to the student who, in the judgment of the professors of the History and Theology Division, is most worthy of this award at the end of the middler year.

*The Fred McFeely Rogers Prize in Biblical Studies*

The Fred McFeely Rogers Prize in Biblical Studies was established in 1962 by Mr. and Mrs. James H. Rogers in honor of their son, a graduate in the Class of 1962. The income from this endowed fund is granted to the student who, in the judgment of the professors of the Biblical Division, is most worthy of this award at the end of the junior year.

*The Henry A. Riddle Fund for Graduate Study*

This fund was established in 1966 by the family and friends of Dr. Henry A. Riddle, a former president of Pittsburgh Theological Seminary, to provide an annual award to a member of the graduating class designated by the faculty for assistance in post-graduate study, preferably in the field of New Testament.

*The Walter P. and Anna L. McConkey Award in Homiletics*

This award was established in 1964 by the Central Presbyterian Church in Washington, Pa., in honor of Dr. and Mrs. McConkey, who served that pastorate for many years. It is to be given to a student who, at the end of his middler year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.

**Academic Procedures**

The complete listing of academic procedures is found in the manual, "Academic Principles of Operation," which is placed in the hands of all students, faculty, and administration. The following material is a distillation of some important items from the manual.

**Course Load**

The regular course load for degree candidates is twelve hours in the Fall and Spring terms, three hours in the Winter term. Students may take more hours per term with approval of the Dean. A student carrying less than nine hours is considered, for statistical and selective service purposes, a part-time student.

**Audit Credit and Audit**

Students registered in a course for audit-credit are required to participate fully in reading, discussion, seminar and position papers, etc., but are not required to write a final paper or examination. Satisfactory completion of these requirements leads to an audit-credit notation for the course on the official transcript. No grade is given for the course and no credit is given toward graduation. Audit-credit charge is one-half the regular tuition.

Audit consists of attending a class for listening purposes only and is permitted only with the permission of the professor. Audit does not require registration or payment, and no record of audit is made.

#### Courses At Approved Colleges and Universities

Some hours of academic work taken on the graduate level at member institutions of the Pittsburgh Council on Higher Education may be included in the hours required for a Seminary degree. Approval of the advisor is necessary. Registration and payment are made by the student at the Seminary.

#### The Grading System

Grading is designed to provide an evaluation of the scholastic attainment of each student. The faculty grades according to actual achievement rather than on the basis of effort or achievement relative to the student's ability. The meaning of grades shall be:

- A (grade point 3) Exceptional, showing a thorough mastery of the material, an ability for creative insight, originality, and an integration with other areas.
- B (grade point 2) Superior, showing an advanced understanding of the material.
- C (grade point 1) Satisfactory, evidencing a general grasp of the material.
- D (grade point 0) Unsatisfactory, but passing, showing a minimal grasp of the material.
- F (grade point -1) Failing.

A C-average (1.0) is required for graduation with the M.Div. or M.R.E. degree. Two semesters of D-average (0.0) or four semesters of C minus average (.75) constitute reason for dis-

missal by faculty action.

Graduation honors are awarded on the following basis: 2.8-3.0, *Summa Cum Laude*; 2.6-2.79, *Magna Cum Laude*; 2.25-2.59, *Cum Laude*.

#### Registration

New students register for courses the week prior to the beginning of classes. Other students pre-register for the first (fall) semester in April, and for the second (spring) semester in November. Financial registration is the first three days of each semester.

Courses may be changed during the first week of classes. No courses may be changed after the first week. Courses may be dropped without the recording of a failing grade through the sixth week of each semester. Courses dropped after the official drop date require full payment and the recording of a failing grade.



# 4

## COURSE DESCRIPTIONS

### Course Listing System

Each course offered by the Seminary is identified by a four-digit system. The first digit is a letter which indicates the level at which a course has its primary listing:

A—First degree courses designed primarily for students who have done no previous academic work in the field.

B—First degree courses designed primarily for students who have done previous academic work in the field.

M—Th.M. courses. Open to qualified first degree students with permission of the instructor.

P—Ph.D. courses. Open to qualified first degree and Th.M. students with permission of the instructor.

U—Courses offered at the University of Pittsburgh which are cross-listed in the Seminary catalog.

The second digit is a number which indicates the field in which a course has its primary listing:

The Division of Biblical Studies

0—Old Testament

1—New Testament

The Division of History and Theology

2—History

3—Theology

The Division of Church and Ministry

4—Ethics

5—Faith and Culture

6—Church Mission and Order

7—Worship and Homiletics

8—Education



Mr. Orr

9—Pastoral Care

9—Field Education

The third and fourth digits are numbers which indicate individual courses. These numbers are primarily for the use of the registrar, but two entries are of importance for students:

99—Directed study and research

00—Independent studies

Courses listed in the catalog cover a three-year span with an indication of those courses to be offered in the academic year for which the catalog is issued. Listings are automatically dropped if a course has not been offered for three years. Thus the entries provide an overview of the range of courses taught during a normal three-year M.Div. program as well as a specification of courses offered in a given year.

## THE BIBLICAL DIVISION

Mr. Gowan	Mr. J. Jackson	Mr. von Waldow
Mr. Hadidian	Mr. Kelley	Mr. Walther
Mr. Hare	Mr. Orr	

"Thy word is a lamp to my feet and a light to my path" (Psalm 119:105). The word of God in Scripture nourishes and regulates Christian faith and action, it lays the cornerstone for every aspect of the Church's ministry to the world, and it sets norms for the structures of Christian theology. A rediscovery of the Bible has provided the impetus for every forward movement in the history of the Church. At the end of the twentieth century, when alienation of individuals, races, classes, and nations threatens to tear the world apart, when the issue of authority continues to be a problem, a new and careful look at the sources of our common faith is imperative.

The goal of the course offerings in the Biblical Division is to engage the student in biblical research in such a way that he may learn the methods of study, acquire the basic tools and skills which he will need for his continuing ministry, and begin to relate his own study of the Scriptures to all aspects of Christian life. To this end two levels of courses are offered.

A-level courses are designed to open up the major areas of biblical study for the student whose background in the field is minimal. The literature of the Old and New Testaments is surveyed, and the settings and influences of the biblical world are assessed. The elementary methods and goals of archaeology may be learned. The curriculum reflects the belief that serious consideration of the Bible requires a study of the original languages as essential tools. Precisely because we live in a time rich in modern translations, the contemporary minister and professional church leader must be able to assess critically and effectively the variety of understanding reflected by the translators by entering into the thought patterns of the Hebrew and Greek authors. We believe that with modern, unique approaches to teaching, we can equip our students with the requisite language sense to do this task.

B-level courses develop the students' abilities to use and apply biblical studies and enlarge the horizons for a lifetime of growth and discovery. Exegetical courses sharpen language skills and illuminate the study of scripture passages and books by paying careful attention to the structure of ancient Hebrew and Greek and to the types of literature found in the Bible with the differences from the nature of modern English usage.

We believe that this is the heart of the Division's work, and we recommend that each student take at least one exegetical course in each Testament during his Seminary career. The areas of biblical research are tied together in courses in biblical theology. Here fresh approaches to the Bible give a cohesive view of its contents and build the foundation from which other theological disciplines may be developed in a responsibly biblical way. Ancillary to these courses, there is provision for advanced, detailed study in other areas—critical studies, field archaeology, Near Eastern languages, etc.

New discoveries which directly affect our understanding of the Bible are announced with startling frequency today. Pittsburgh Seminary has a proud heritage of excellence in all areas of biblical study, and we are determined to enable and inspire future generations of Christian leaders to join in the exciting venture of these pursuits.



Mr. Hills

## OLD TESTAMENT

### A001 The Old Testament as the Word of God

A theological introduction to the study of the OT. The basic information and technical skills which are used in modern OT study will be introduced in the context of concern for discovering the contemporary meaning of the OT.

Fall term, 1973-74

Mr. Gowan

### A002 The Interpretation of the Old Testament

Students will be guided in the detailed study of selected OT passages which have been chosen to develop skills in the interpretation of biblical texts and to provide a cross-section of the OT message.

Spring term, 1973-74

Mr. Gowan

### A003 The Intertestamental Period

The course will deal with the development of the Jewish people and their religion during the period 539 B.C. to A.D. 135 with two aims in mind: 1) to enlighten our own

time by finding out what happened in the past when a community of faith was confronted by a radical cultural revolution, as when Judaism encountered Hellenism, and 2) to provide a foundation for New Testament studies by enlightening the immediate Palestinian and Hellenistic background out of which the church arose.

Winter term, 1973-74

Mr. Gowan

### A011 Elementary Hebrew

A course designed to lead to an appreciative and competent use of Hebrew as one of the languages of biblical revelation. From the onset the student learns inductively to read from the original language of the Old Testament. Emphasis is placed on the acquisition of a working vocabulary as the ground for further reading and the illumination of key Biblical concepts. Instruction is in small, graded sections so that a maximum of individual attention and achievement is possible.

Summer, Fall and Spring terms, 1973-74

Staff

### B012 Elementary Hebrew

Continuation of A011 with instruction in graded sections.

Spring term, 1973-74

Staff

### B013 Hebrew Reading

Supervised reading of selected Old Testament passages. (One hour credit)

Fall and Spring terms, 1973-74

Staff

### B014 Hebrew Grammar

Introduction to the formal structure of the Hebrew language, (phonetics, morphology, syntax) with special attention to its historical development and relation to other Semitic languages.

Offered on request

Mr. J. Jackson

### B015 Biblical Aramaic

Reading and the grammar of the Aramaic sections of the Old Testament. Additional material may be included from the fifth century B.C. Aramaic letters from Elephantine.

Offered on request

Mr. Gowan

### B021 Hebrew Exegetical

A student with a B-average in the biblical field may elect to do independent study in the exegesis of an Old

Testament passage under the supervision of a member of the Biblical Division. The exegetical paper, 30-40 pages in length, will be due on the first day of classes in September. (Two hours credit)

Summer term, 1973-74

Staff

**B031 Archaeology of Hellenistic-Roman Palestine**

**B032 Archaeology of Iron Age Palestine**

**B044 Deuteronomy**

A study of the theology of Deuteronomy and of its place in the history of Israel. The importance of Deuteronomy in all critical reconstructions of Israel's history and religion will be emphasized. Exegesis credit for those who work with the Hebrew text; interpretation credit for those who use the English Bible.

Mr. Gowan

**B057 Worship and the Psalms**

Seminar on Israel's songs and the Christian use of the Psalter in corporate worship. Two-track: students with some knowledge of Hebrew will be helped in exegesis, while others will be expected to do wider reading for their interpretation of the Psalms.

Spring term, 1973-74

Mr. J. Jackson

**B070 Amos**

A study of the book of Amos: its major emphases, the place of the prophet in Israel's culture, and the significance of the message of Amos for our situation.

Mr. J. Jackson

**B082 Social Criticism in the Old Testament Prophets**

An examination of the theology of the prophets from the questions: What is the reason for the prophetic announcement of judgment over Israel? What is the legitimization of the prophetic criticism of Israel?

Spring term, 1973-74

Mr. von Waldow

**B083 Prophet-Priest-Wise Man: A Study in Biblical Ministries**

Intended to provide a biblical basis for evaluating various types of ministry in the modern church by examining the work of those who were recognized to be God's ministers in the Old Testament.

Mr. Gowan



Mr. J. Jackson



Mr. Gowan

**B084 Man, Nature, and Society: The Biblical View**

An effort to construct a view of nature and society which will contribute to a sound approach to environmental and technological problems, based on the biblical conception of man.

Mr. Gowan

**B085 Man and Woman**

A study of the relationship between the sexes and the position of women in the Old Testament and related literature in order to challenge the prevailing stereotype concerning "what the Bible says about women."

Spring term, 1973-74

Mr. J. Jackson

**B088 The Bible and Black Theology**

A study of the biblical (OT) foundations of Black theology, major topics of Black theology developed from the Bible, and critical review of recent outlines of "Black theologies."

Fall term, 1973-74

Mr. von Waldow and Mr. Shannon

**B089 Themes of Old Testament Theology**

Selected themes: "Egypt"—captivity and oppression, "Exodus"—liberation from slavery and freedom for God, "Sinai"—election and covenant with God's people, "Promised Land"—Canaan as Yhwh's inheritance for Israel, "City of David"—God's choice of Zion and covenant with David, and "Justice in the Gate"—social dimensions of Israel's laws and the prophetic presentation of Yhwh's expectations and verdict.

Fall term, 1973-74

Mr. J. Jackson

**B091 Preaching From the Old Testament**

Identical to B791.

Spring term, 1973-74

Mr. Gowan and Mr. Ezzell

**B099 Guided Reading in Old Testament**

Staff

**B000 Independent Study in Old Testament**

Staff

### **M006 History, Cultures, and Religions of the Ancient Near East**

Lectures, guided reading, and research will focus on the archaeology, history, religion, laws, and literature of the Ancient Near East as background for the understanding of the Old Testament.

Fall term, 1973-74

Mr. J. Jackson

### **M016 Hebrew and Moabite Inscriptions**

Offered on request

Mr. J. Jackson

### **M064 Jeremiah**

Introduction to the literary and form-critical problems of Jeremiah. Exegesis of representative passages from the poetry, the prose sermons, and the biographical portions. The theology of Jeremiah and its special relationship to the thought of Hosea and Deuteronomy will be explored.

Fall term, 1973-74

Mr. Gowan

### **M081 Selected Problems of Biblical Theology**

An examination of selected themes of biblical theology. The themes are explored in both Old and New Testaments. The course offers a broad opportunity to focus the whole spectrum of biblical studies in a forum that is intended to be comprehensive and relational to the entire graduate theological enterprise.

Mr. J. Jackson and Mr. Walther

### **M082 Selected Problems of Biblical Theology**

A continuation of M081.

Mr. J. Jackson and Mr. Walther

### **P083 Worship in the Old Testament**

The essence of worship in Israel and the basic theological ideas reflected in the major annual feasts and some typical cultic activities; the importance of the Israelite cultic personnel, such as priests, Levites, and prophets.

Spring term, 1973-74

Mr. von Waldow

### **P084 Canaanite Religion**

The alphabetic cuneiform texts found after 1929 at Ras es-shamra have opened up the world of Canaanite belief and practice, only guessed at from the O.T. The course will study selected passages from the myths and



Mr. von Waldow

legends, with particular attention to their influence upon O.T. linguistic and literary usage and ancient Israelite religion and theology.

Mr. J. Jackson

### **NEW TESTAMENT**

#### **A101 The New Testament: Gospels, Acts, and Revelation**

A basic New Testament introduction course concentrating on the synoptics and surveying John, Acts, and Revelation.

Fall term, 1973-74

Mr. Kelley

#### **A102 The New Testament: The Epistles**

The content, character, intention, message, and major problems of the epistles will be examined. Focus will be upon the Pauline letters. This course is independent of A101 and either course fulfills introductory level requirements of the D.Min. or M.Div. programs.

Spring term, 1973-74

Mr. Kelley

### **A103 The Bible Today**

Study and comparison of modern English translations of the Bible with consideration of their value in biblical interpretation. As background, some attention will be given to the history of the English Bible, the rise of versions, and the development of the canon.

Mr. Walther

### **A104 Teaching the Bible**

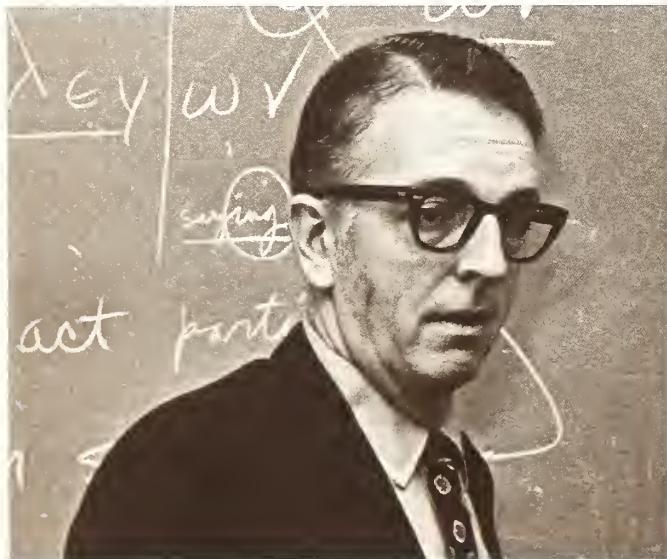
Problems of teaching the Bible—historical, literary, theological, pedagogical—will be treated in a seminar setting. Basic organizational suggestions for handling the content of the Bible will be offered. Mastery of the material by the prospective teacher will be stressed.

Fall term, 1973-74

Mr. Walther

### **A111 New Testament Greek**

A course designed to lead to a competent use of Greek as one of the languages of Biblical revelation. From the outset the student learns inductively to read from the Greek New Testament, and unique study aids prepared by the Division are used. Instruction is in small, graded sec-



tions. Students who have previously studied Greek will be assigned to special sections.

Fall, Spring and Summer terms, 1973-74 Staff

### **B112 New Testament Greek**

Continuation of A111 with increasing emphasis given to grammatical details. A grammar text will be utilized along with translation and syntactical analysis of portions of the Greek New Testament.

Spring term, 1973-74 Mr. Kelley

### **B113 Greek Reading**

Supervised reading of selected New Testament or Septuagint passages. (One hour credit)

Fall and Spring terms, 1973-74 Staff

### **B114 Advanced Greek Reading**

This course is designed to make it possible for students who elect it continuously to read through the entire New Testament in Greek during their Seminary training. In addition to practice in reading and translating the student will be trained in grammar and principles of exegesis. Each semester approximately 1/6 of the New Testament will be covered. Open to all students who have passed the basic Greek requirement of one semester.

Fall and Spring terms, 1973-74 Mr. Orr

### **B116 Hellenistic Greek Studies**

Selected readings in Philo, Josephus, the Apostolic Fathers, and other Greek literature approximately contemporary with the New Testament period.

Offered on request Mr. Orr

### **B121 Exegetical Sampler**

A workshop course designed to develop exegetical habits by example and practice. New Testament passages representing a wide variety of exegetical tasks will be examined—miracle, narrative, epistle, apocalyptic, etc.

Summer term, 1973-74 Mr. Walther

### **B123 New Testament Textual Seminar**

Qualified students will be introduced to and involved in critical study of the text of the Greek New Testament. This will be a laboratory, guided-study course. Collation of microfilmed manuscripts for the International Greek



Mr. Hare

New Testament Project will be a regular part of the work.  
Fall and Spring terms, 1973-74

Mr. Walther

#### B125 Greek Exegetical

A student with a B-average in the biblical field may elect to do independent study in the exegesis of a New Testament passage under the supervision of a member of the Biblical Division. The exegetical paper, 30-40 pages in length, will be due on the first day of classes in September. (Two hours credit)

Summer term, 1973-74

Staff

#### B141 Parables in Matthew

An exegetical study with special emphasis on the parables in the first gospel.

Mr. Kelley

#### B143 Gospel of Luke

An investigation of the major emphases and basic message of the "ecumenical" gospel. Particular attention will



Mr. Kelley

be devoted to the didactic values in the central section of Luke, chapters 10-18. This course is designed especially as an "interpretation" course for those who do not have Greek.

Winter term, 1973-74

Mr. Kelley

#### B154 Embattled Theology: Galatians

A study of Paul, his conversion, career, and theology, through an exegesis of Galatians. Designed as a first course in exegesis for students desiring to improve their facility in Greek.

Spring term, 1973-74

Mr. Hare

#### B157 The Cosmic Christ: Exegesis of Colossians

Addressed to Christians who are tempted by a pre-gnostic theosophy to deprecate the importance of Jesus, the Letter to the Colossians contains daring christological statements affirming the cosmic significance of Christ. This seminar will seek a clearer understanding of the christology in light of the various problems, practical and intellectual, addressed by the epistle.

Mr. Hare

#### B159 Pastoral Epistles

An introduction to the literary problems of 1 and 2 Timothy and Titus, followed by an exegetical survey which will be pursued with special emphasis in the development of faith and life in the early Church as it may be significant for faith and life today.

Fall term, 1973-74

Mr. Walther

#### B163 The Redemptive Community: The Church

##### in I Peter

Addressed to congregations facing the ravages of persecution, I Peter is deeply concerned with the meaning of our life together in Christ. This course will examine not only the images for the church in the epistle, but also the many statements dealing with the corporateness of the Christian life and the ethics of Christian relationships.

Mr. Hare

#### B166 Revelation

The entire Apocalypse of John will be studied with special attention to key passages. Some notice will be given

to the history of the interpretation of the book, but the focus will be on the recovery of its meaning for the original readers. The study may be pursued in either the Greek or the English text.

Spring term, 1973-74

Mr. Walther

#### B171 Practical Use of the New Testament: The Synoptic Gospels

In this course various segments of the teachings of Jesus and selected anecdotes from his life will be examined to discover what is the central religious meaning of his teaching for us and how we may use the Gospel stories in preaching and worship.

Mr. Orr

#### B172 Practical Use of the New Testament: Romans

An attempt is made in this course to discover exactly what Paul teaches about moralism, universal sin or guilt, the means of acceptance by God and the significance in God's plan of the people of Israel. Many religious and ethical insights that are furnished by this epistle are examined as they aid us in dealing with the fundamental problems of alienation and of the meaning of existence.

Fall term, 1973-74

Mr. Orr

#### B173 Practical Use Of The New Testament: Corinthian Letters

We will cover the letters of Paul to Corinth in this course with special attention to the problems of ethics and of church life which are revealed in these letters so as to discover their bearing upon our religious and social situation today in the Church.

Mr. Orr

#### B174 Practical Use Of The New Testament: John

This course covers the content of the Gospel of John with special emphasis upon the way in which it presents Jesus as the revelation of the Father. While some attention is given to critical questions about the date and authorship of the Gospel, the primary concern is to study its meaning for us in the various problems and perplexities of life.

Spring term, 1973-74

Mr. Orr

#### B181 Themes of New Testament Theology

Assuming that Biblical Theology can be studied better

on its own terms than by imposed, dogmatic categories, a number of themes derived from the Bible's own emphases will be studied. The course is designed to lead to an integrated understanding of the theological resources to be found in the New Testament.

Spring term, 1973-74

Mr. Walther

**B182 The Teaching of Jesus and the New Testament Church**

The content of the New Testament *didache* will be considered both as to its identifiability and its significance. The possibilities of interrelationships among the Old Testament, Gospel records, and other New Testament documents will be studied as to their didactic and parabolic intent.

Spring term, 1973-74

Mr. Walther

**B183 The Passion Narratives**

A lecture course based mainly on the account of Mark. Literary, historical, and theological problems of the trial of Jesus will be discussed on the ground of the Greek text and aided by secondary literature. A paper on an appropriate topic chosen by each student will be required. Some knowledge of Greek and introduction problems is recommended, but not required.

Mr. Walther

**B186 The Holy Spirit in the New Testament**

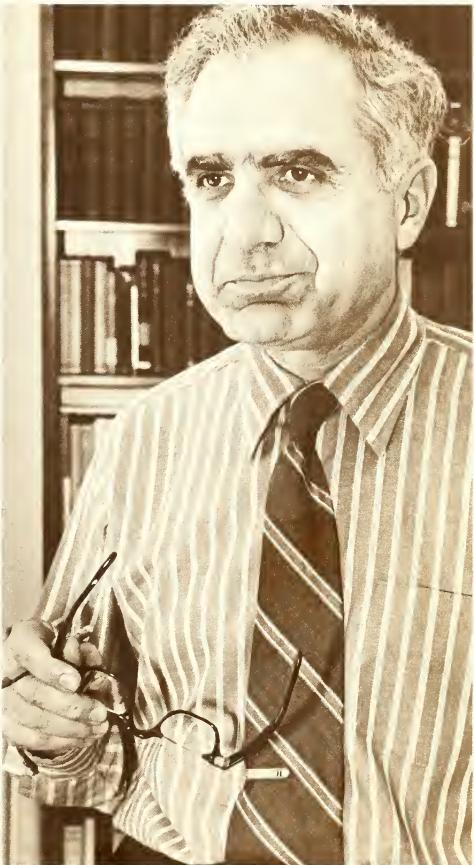
A study in biblical theology. Relevant passages in scripture will be exegeted, and secondary literature will be surveyed as input for seminar discussions.

Mr. Walther

**B188 What Manner of Man? New Testament Christology**

The New Testament writers make many attempts to interpret the meaning of Jesus for the benefit of their contemporaries, employing diverse images, metaphors, and titles. To help us present Jesus to our contemporaries this course will examine christological texts in various strata of the New Testament, taking into account significant contributions made by recent scholarship.

Mr. Hare



Mr. Hadidian

**B193 New Testament Passages**

Identical to B793.

Mr. Orr and Mr. Buttrick

**B195 Human Sexuality**

Identical to B995.

Mr. Orr, Mr. Wiest, and Mr. G. Jackson

**B199 Guided Reading and Research In New Testament**

Staff

**B100 Independent Study In New Testament**

Staff

**M106 History and Literature of New Testament Times**

A research seminar with primary emphasis on the bibliographical approach to the study of Christian origins. Theological, organizational, geographical, literary, and historical questions and problems will be considered.

Spring term, 1973-74

Mr. Hadidian

**M144 Christianity According To St. Matthew**

A study of the theology of the first gospel, using the methods developed by the new discipline of redaction criticism.

Mr. Hare

**M146 Selections from Acts**

The backgrounds and needs of students will determine the passages to be studied.

Mr. Walther

**M161 The Old Testament in the New: The**

**Epistle to the Hebrews**

Hebrews appears to be an exegetical meditation on a series of significant Old Testament texts. This course will examine the hermeneutic of the epistle, paying special attention to the interplay between doctrinal statement and ethical exhortation.

Fall term, 1973-74

Mr. Hare

**P102 Hellenistic Judaism: Philo and His Antecedents**

An examination of the religion of Philo Judaeus, taking into account forerunners of Philo such as *The Wisdom of Solomon* and *The Letter of Aristeas*. Special attention will

be given to Philo's exegetical method, and to his cosmology and anthropology.

Mr. Hare

**P182 The Quest of the Historical Jesus**

What can we know about Jesus? The possibility of a new quest of the historical Jesus will be examined in light of past failures and new understandings of historical method.

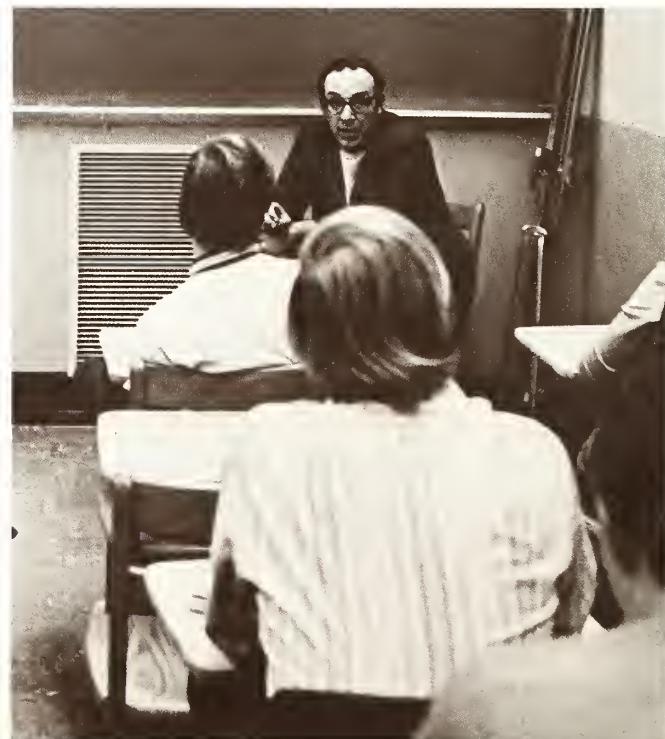
Mr. Hare

**P183 Problems in the History of the Early Church**

This seminar will focus on such problems as the history of Jewish Christianity after A.D. 70, the expansion of Christianity into Mesopotamia and Egypt, and Jewish and pagan persecution of Christians before A.D. 150.

Spring term, 1973-74

Mr. Hare



## **THE HISTORY AND THEOLOGY DIVISION**

Mr. Battles	Mr. Kehm	Mr. Paul
Mr. Cochrane	Mr. Nelson	Mr. Wiest
Mr. Gerstner		

### **CHURCH HISTORY**

Our aim in teaching Church history is to help the student to understand the history of the Church and its thought in the context of the twentieth century. The study of history is the study of roots whether we deal with the history of a nation, a race, or an idea. Since Christianity comes to a focus in certain historical events, its roots are firmly grounded in history. Its story is the account of the effect which those events have had in human society. This involves both the history of doctrine as the Church's attempt to understand the significance of the biblical revelation, and the history of the Church itself as the attempt of Christians to live in response to those events.

But we recognize two kinds of interaction that are important for our understanding of the Church today. First, we recognize that there has always been a dialogue between the Church and the society within which it is placed. Secondly, there is an integral relationship between the doctrine that the Church professes and the forms that it takes as a human community. All the courses offered recognize these two kinds of continuing interaction.

For an adequate grasp of the Church's history the student will need to understand that history in broad outline, and then to deepen that study by examining particular periods or problems in more detail. To this end, the history faculty offers several introductory level courses, including a one-term and a two-term survey of Church history in alternate years. Further courses at an advanced level are offered regularly.

Students who enter the Seminary with a rich background in historical studies may be advised to waive

introductory courses and move directly to more specialized study.

### **SYSTEMATIC THEOLOGY**

The purpose of systematic theology is to try to achieve a reasoned understanding of the meaning and implications of Christian faith in relation to contemporary modes of thought. Theological thinking looks, on the one hand, to the original sources of Christian faith, the biblical writings, and to the whole range of Christian tradition which represents the Church's attempts to understand its faith in previous periods of history. On the other hand, theology looks to the practical tasks of responsible preaching, teaching, counseling, and the problems of ethical judgment and action in today's world. Thus, the courses in systematic theology aim not merely at confronting the student with the thought of other theologians, but to engage him in doing his own theological thinking. They will help him to come to terms with the historic traditions of the church as well as the sometimes bewildering but often exciting currents in contemporary theology: the "death of God" theologies, calls for a "black theology," the "theology of hope," process theology, and the discussions in the ecumenical movement and renewed Protestant-Catholic relationships. They are designed to give the student ample opportunity and guidance in sorting out his own beliefs and developing a sound theological basis for future ministry.

The offerings in systematic theology are divided into A-level and B-level courses. The A-level courses are introductory in nature. They attempt to familiarize the student with the task of theology, theological resources and method, and contemporary theological issues. The B-level courses are designed to take the student into deeper levels of analysis of theological questions and to involve him in the work of constructive reformulation of the content of the Christian faith.

## CHURCH HISTORY AND HISTORY OF DOCTRINE

### A210 Survey of Church History (Early Church to the Present)

An overview of the history of Christianity from the post-Apostolic era to the present, exclusive of American church history.

Mr. Gerstner

### A211 History and Theology of the Patristic Era (To A.D. 451)

An introduction to the institutional and dogmatic history of the Early Church beginning with the Sub-Apostolic age and closing with the Council of Chalcedon (A.D. 451) and the death of Augustine (A.D. 430).

Spring term, 1973-74

Mr. Battles

### A212 Outline of Church History to the Reformation

The first part of a two-semester outline of the history of the Church, its expansion and its thought, designed for those who require an introduction to the subject in breadth.

Fall term, 1973-74

Mr. Battles

### A213 Outline of Church History from the Reformation to the Present

A continuation of A212. Beginning with the Reformation, the course will introduce the student to the complexities of the modern period.

Spring term, 1973-74

Mr. Paul

### A214 The Post-Reformation Era

This course traces the seventeenth and eighteenth century movements of Orthodoxy, Pietism, and Enlightenment.

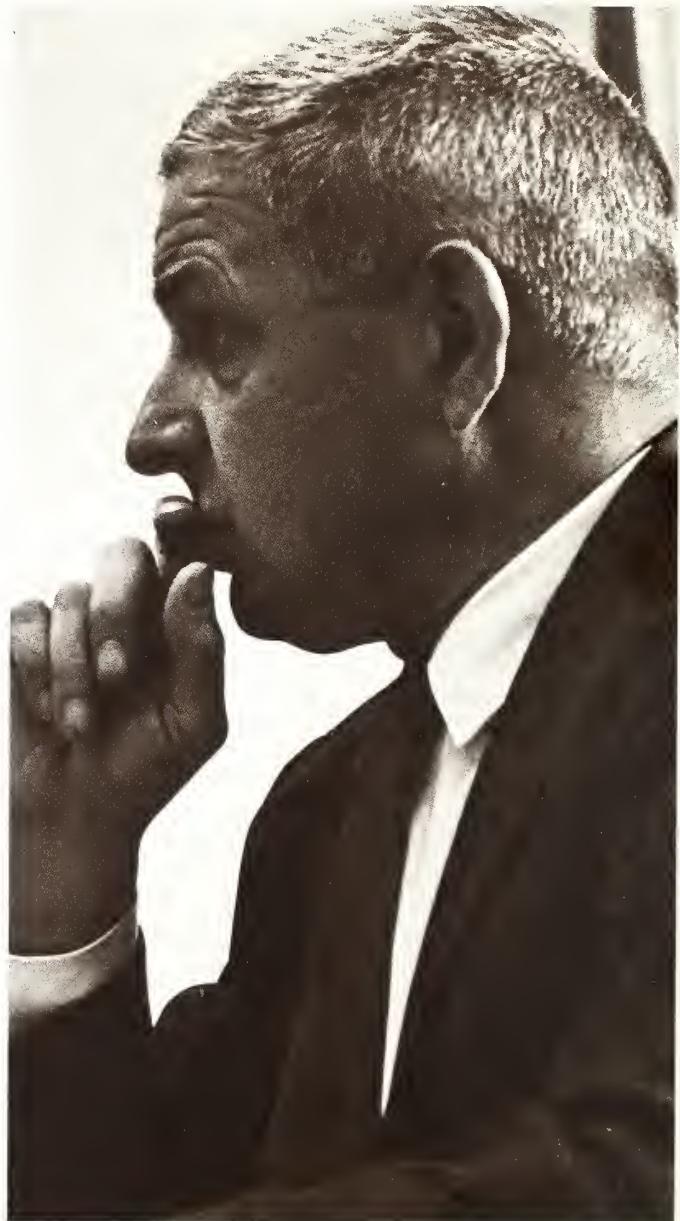
Mr. Gerstner

### A215 The Church In American Culture: Historical Perspective

This is an introductory course in the history of the American church. It approaches the history of the Church through the various constituent elements in American society and tries to evaluate the Church as an institution within this setting.

Fall term, 1973-74

Mr. Paul



Mr. Battles

**A216 The Church In An Age of Revolution**

Introduction to the history of the Church and its thought during the nineteenth and twentieth centuries. The course will trace the impact of the scientific, political, social, and cultural revolutions on Christianity, and the development of missionary, ecumenical, and social activity in the churches during this period.

Mr. Paul

**A217 Representative Christian Thinkers From Ignatius of Antioch to the Protestant Reformation**

An elementary survey, presupposing no prior work in the field, of the major architects of the Christian tradition in the first millennium-and-a-half of its history.

Mr. Battles

**B229 Hus and Wyclif: Pre-Luther Radical Reform**

Survey of the major religious reforms in Europe prior to Luther, with more detailed treatment of the theological innovations of John Wyclif and the significance of John Hus and the Czech reform movement. In addition, the seminar will study the controversy surrounding William of Ockham relative to transubstantiation and impanation.

Mr. Battles

**B233 Studies In John Calvin**

An introductory course in Calvin, the topic of which will be changed from year to year.

Spring term, 1973-74

Mr. Battles

**B240 The Problem of Unity in History and Theology:  
Before the Reformation**

Fall term, 1973-74

Mr. Battles

**B241 The Problem of Unity In History and Theology:  
After the Reformation**

The divisions of the Church since the Reformation seen as problems both of doctrinal differences, and as non-theological and institutional. The stimulus to unity and movement towards a concept of unity and diversity in the Church.

Mr. Paul

**B245 The Rise of Puritanism: England**

The rise of Puritanism and Separatist movements in England, and their seventeenth century development in

Anglican, Presbyterian, Congregational, and Baptist forms of church worship.

Fall term, 1973-74

Mr. Paul

**B246 The Puritan Revolution and Christian Radicalism**

The first sixty years of the 17th Century in England will be examined as the period of classical Protestant revolutionary activity. In particular, the course will study the relation of theology and politics in the Westminster Assembly, the place of apocalyptic in revolutionary thought, and the development of radical and conservative ecclesiastical groups in the cause of social and political reform.

Mr. Paul

**B250 The Settlement of the Church In America**

This course deals chronologically with the settlement of the Church in the American states, and with the origins of American pluralism.

Mr. Paul

**B251 The Rise Of Puritanism: America**

The causes that led to the Pilgrim and Puritan immigration in the early seventeenth century; the transplantation and development of Puritan thought and church styles in America.

Spring term, 1973-74

**B252 Jonathan Edwards**

A sketch of Edwards' life and thought followed by an intensive study of his *Freedom of the Will*.

Fall term, 1973-74

Mr. Gerstner

**B255 American Theology**

The Puritan theology culminating in Edwards. Subsequent developments and reactions with special reference to Hopkinsianism, Taylorism, and the Princeton School. Twentieth century American thought from Rauschenbusch to the present.

Fall term, 1973-74

Mr. Gerstner

**B256 American Christianity and Social Issues**

Traces the social and political implications of the Church's message, and the involvement of the Church from the period of the Great Awakening to the present.

Mr. Gerstner

**B271 Faith and Order Seminar**

Selected problems in Faith and Order discussed in association with seminarians at St. Vincent (Roman Catholic) Seminary, at Latrobe, Pa. This seminar involves student work in small groups, and several plenary discussions at P.T.S. or St. Vincent.

Mr. Paul

**B273 United Methodist History, Doctrine, and Polity**

Required of United Methodist students for graduation; elective for other students.

Mr. Chamberlin

**B274 Roman Catholicism At Trent and Later**

The historico-theological development of modern Roman Catholicism. Especial study of the canons of the Council of Trent.

Mr. Gerstner

**B275 The Church and Its Ministry**

A biblical, historical, and theological critique of the ecclesiological problem, and of ministry and ordination.

Mr. Paul

**B276 Major Sects**

Jehovah's Witnesses, Mormonism, Christian Science, and other groups compared with traditional Christianity. Resemblances and differences noted.

Mr. Gerstner

**B278 The Twentieth Century of P. T. Forsyth**

The basic material for this course will be the provocative and prophetic thinking of Peter Taylor Forsyth, and the theological issues that he discerned would be particularly crucial for the twentieth century.

Winter term, 1973-74

Mr. Paul

**B299 Advanced Reading and Research in Church History**

Guided reading and research in sources of church history. Subjects for study will be determined in conference with the instructor. Permission of the instructor is necessary for registration.

Staff

**B200 Independent Study in Church History**

Staff



Mr. Paul

**P210 Critique of Sources**

An introduction to external and internal critique of sources, critique of literature, interpretation, combination, and the use of non-verbal sources. The course is designed primarily for advanced students in the theological disciplines and for those who are in the program of study leading toward theological librarianship. Offered alternate years.

Mr. Battles

**P221 Origen**

A study of Origen's *On First Principles*, Commentaries, and other writings and their relevance to the modern world.

Mr. Battles

**P246 Religious Background of the English Civil War**

This course will explore the religious issues during the first part of the seventeenth century which led to the emigration to New England and which affected the English Civil War. It will be a seminar for students wishing to develop their own research in the period.

Mr. Paul

## P270 The Documents of Vatican II In Historical Perspective

This course will concentrate attention on the drafting, promulgation, and implementation of the dogmatic constitutions, declarations, and other utterances of Vatican II (1962-65).

Spring term, 1973-74

Mr. Battles



Mr. Kehm

## SYSTEMATIC THEOLOGY

### A311 Introduction To Theological Work

Outline of the need for and tasks of the various theological disciplines, with special emphasis on the distinctive questions and procedures of systematic theology. Building a basic vocabulary of theological and philosophical terms. Analysis of the functions of Scripture, creeds, non-theological knowledge, and reason in theological arguments, studying selected texts. Introduction to various resources for theological work such as theological dictionaries and encyclopedias, periodicals, and classic systems of Christian doctrine.

Mr. Kehm

### A312 Methodology and Doctrine In Systematic Theology

An introduction to the methodological foundation of systems in Christian theology through a comparative investigation of the systematic treatment of Christian doctrine. A study of the way in which the methodological basis and structure of systems of theology determines the form and content of the doctrines explicated therein.

Fall term, 1973-74

Mr. Nelson

### A314 Problems of Christian Belief

A course to help the student in thinking through some of the problems he may have with items of Christian belief ordinarily taken for granted as the presuppositions of theology. Such items may include arguments for belief in God (and what we mean by "God"), the centrality and uniqueness of Christ, the relation of faith to the Church (in the light of current criticisms of institutional churches), and the relation of faith to social and political issues. Since discussion of the bases for belief is inseparable

from questions about the content of belief, the course will also serve as an introduction to theology.

Mr. Wiest

### A315 Kierkegaard and Bultmann

An introduction to the questions raised for systematic theology by the tradition of Christian existentialism as found in two of its chief proponents. Areas of specific concern: the relationship between faith and history; the personal self and the communal self; the understanding of truth as a way of being.

Mr. Nelson

### A316 The Apostle's Creed

A survey of Christian doctrines which seeks to interpret the message of the Creed for the church in a revolutionary age.

Fall term, 1973-74

Mr. Cochrane

### A317 Christian Theology in Outline

A contemporary restatement of the main doctrines of the Christian faith.

Spring term, 1973-74

Mr. Kehm

### A318 20th Century Protestant Theology

A survey introduction to the major issues and developments in Christian theology in the 20th Century. A look at some of the major theological options offered in the last

half century, including the social gospel, neo-orthodoxy, American liberalism, death of God theology, Black theology, the theology of hope, and the new charismatic spiritualism. Readings in Rauschenbusch, Barth, Bultmann, Niebuhr, Tillich, Wieman, Hartshorn, Hamilton, Cone, Motmann, et al.

Spring term, 1973-74

Mr. Nelson

### B331 God and the World

A restatement of the doctrines of God, creation, and providence in light of recent analyses of the roots of the question of God in human existence; experiential aspects of man's relationship to God; revelation as a "paradigmatic event"; Jesus as the revelation of God; social mediation of revelation in "the Church"; and the conceptions of God as person, "eternal," "all-powerful," "all-knowing," "ruler of history," etc. as interpreted in process theology.

Fall term, 1973-74

Mr. Wiest and Mr. Kehm

### B332 Man and Sin

This course will offer a theological anthropology in relation to various idealistic, existentialist and scientific views of the origin and destiny of man. In the light of creation and redemption man's sin and misery will be explored.

Fall term, 1973-74

Mr. Cochrane

### B333 Christology

A Seminar designed to help the student understand the basic issues and to work toward his or her own formulation, in response especially to some contemporary reinterpretations of the meaning of Jesus Christ.

Spring term, 1973-74

Mr. Wiest

### B334 The Spirit and the Church

Taking into account contemporary works of Roman Catholic and Protestant theologians, the person and work of the Holy Spirit will be studied in relation to the reality, upbuilding, and mission of the one, holy, catholic and apostolic Church.

Spring term, 1973-74

Mr. Cochrane

### B335 The Christian Doctrine of Salvation Against The Background of its Ideological Competitors

An analysis of the meaning of the terms salvation, justification, and sanctification in the history of Christian theology. An attempt to view Christian theology as the explication of a salvation system. A comparative study of competitive salvation systems, particularly Marxism, gnosticism, evolutionary progressivism, and technologism.

Mr. Nelson

### B336 Eschatology and the Theology of the Future

A study of the meaning of the term "future" in the phrases "relative historical future" and "absolute eschatological future," and an examination of the suggestion that the "future," in both of these senses is, or can be, or should be causally related to the present social and political activity of Christians.

Mr. Nelson

### B340 Major Christian Theologians: Paul Tillich

A study of Tillich's approach to systematic theology with an emphasis on both his method and the content of his thought. The course will focus on the way in which Tillich presents traditional Christian doctrines.

Mr. Wiest

### B341 Major Christian Theologians: Reinhold Niebuhr

A study of one of the most consistent theological methods in the history of Christian theology. An explication of a major alternative interpretation of the nature of Christian theology as "systematic."

Mr. Nelson

### B342 Major Christian Theologians: Bonhoeffer

Readings and discussion of ideas from Bonhoeffer's writings, with emphasis upon the development of the student's own theological thinking in response to these ideas.

Spring term, 1973-74

Mr. Cochrane

### B343 Major Christian Theologians: Martin Luther

Readings in Luther's works, focusing upon the problem of authority in relation to reason, Scripture, the church and the secular order. Special attention to his concept of "the Gospel" and its authority for theology and ethics.

Mr. Kehm

**B344 Major Christian Theologians: Karl Barth**

The seminar will consist of an introduction to the exegetical, homiletical, dogmatic, historical, and political writings of Karl Barth, followed by an intensive study of a particular doctrine selected by the class.

Mr. Cochrane

**B345 Major Christian Theologians: Soren Kierkegaard**

A Seminar in which the ethical, religious and Christian works of Kierkegaard are studied and his influence upon contemporary Protestant thought is appraised.

Winter term, 1973-74

Mr. Cochrane

**B355 The Doctrine of the Church**

A critical study of the doctrine of the church in contemporary Roman Catholic and Protestant theologies.

Mr. Cochrane

**B356 The Lord's Supper**

A reexamination of the meaning of eating and drinking with Jesus in the light of Scripture and Church tradition.

Mr. Cochrane

**B360 Hermeneutical Theory**

A study of the hermeneutical theories of Schleiermacher, Bultmann, Gadamer, the "new hermeneutic," and Paul Ricoeur, with special attention to their contribution to the problem of "retrieving" the meaning of the Gospel from its biblical expressions.

Mr. Kehm

**B363 The Path of Protestant Theology from Schleiermacher to Troeltsch**

Attention will be focused upon Schleiermacher and his followers, and the impact of the rise of historical thought upon theology.

Fall term, 1973-74

Mr. Kehm

**B364 The Path of Protestant Theology from Barth to Pannenberg**

The "neo-orthodox" reaction to the heritage of nineteenth century continental theology; the positive proposals of Barth, Tillich, and Bultmann; the reappearance of problems connected with the theme, "faith and history"; and



Mr. Nelson

the proposals of Ebeling, Moltmann, Pannenberg, and some American theologians with respect to these problems.

Mr. Kehm

**B368 Advanced Seminar in Theological Method**

An in-depth study of basic presuppositional questions in the doing of systematic theology as these questions are answered in some major theological systems. Special attention to these issues: authority, epistemology, language reference, the nature of religious experience, and the internal relation of doctrines in theological systems. Readings in Feurbach, Karl Barth, Reinhold Niebuhr, Paul Tillich, et al.

Fall term, 1973-74

Mr. Nelson

**B371 Theological Readings In Latin**

After a brief review of Latin grammar (if necessary) the student will be permitted to choose texts from the early, medieval, or Reformation period of Church history, according to his interest or need. (One hour credit)

Offered on request

Mr. Battles

**B372 Theological Readings In German**

Readings in relatively recent German theological works, such as Karl Barth's *Die Christliche Lehre nach dem Heidelberger Katechismus*. (One hour credit)

Offered on request

Mr. Gerstner

**B373 Theological Readings In French**

Contemporary theological and historical literature: Etienne Gilson, Jacques Maritain, and others. (One hour credit)

Offered on request

Mr. Gerstner and Mr. Battles

**B393 Theology and Communication in the Culture**

Identical to B593.

Spring term, 1973-74

Mr. Nelson and Mr. Ezzell

**B395 Human Sexuality**

Identical to B995.

Spring term, 1973-74 Mr. Wiest, Mr. Orr, Mr. G. Jackson

**B399 Guided Reading and Research In Systematic  
Theology****B300 Independent Study In History and Theology**

Mr. Gerstner

## THE CHURCH AND MINISTRY DIVISION

Mr. Bald	Mr. Ezzell	Mr. Roberts
Mr. Buttrick	Mr. G. Jackson	Mr. Scott
Mr. Chamberlin	Mr. Nicholson	Mr. Stone
Mr. Clyde	Mr. Paylor	Mr. Wiest

Courses in the Church and Ministry Division intend to relate learning in theology, church history, and biblical studies to the ongoing work of the church in contemporary society. Thus, classes in Church and Ministry are not merely "how-to-do-it" sessions for fledgling clergy, but involve critical and constructive thinking about the Christian mission in the twentieth century.

Study in the Division is divided into two areas: courses having to do with the relationship of Christian faith to current thought and social structures; and courses having to do with Church order, teaching, preaching, pastoral care, and worship.

I. CHRISTIAN FAITH & SOCIETY: Courses in ethical theory, social and political ethics, and considering particular ethical problems (e.g. violence, technology, international relations, racial conflict, etc.); as well as courses in the sociological understanding of religion, community structure, etc. We also offer courses providing Christian perspective on the arts and on other communicative media.

II. CHRISTIAN FAITH AND THE LIFE OF THE CHURCH: Courses which are designed to consider disciplines involved in the Church's ministry, such as, Church Mission and Order, Education, Pastoral Care and Counseling, Worship and Homiletics, Field Education.

Tutorial instruction and guided reading courses are available so that specific student needs may be met.

Above all, the Church and Ministry Division is concerned to develop students' capacity for ministry

by urging them to think through social strategy, life-styles and language, appropriate to the Gospel in a complex and strangely secular age.

### ETHICS

#### A411 Introduction To Social Ethics

An introduction to the theological and philosophical issues in contemporary Christian social thought. Focus on the ethics of the church as a social institution and Christian political theology.

Fall term, 1973-74

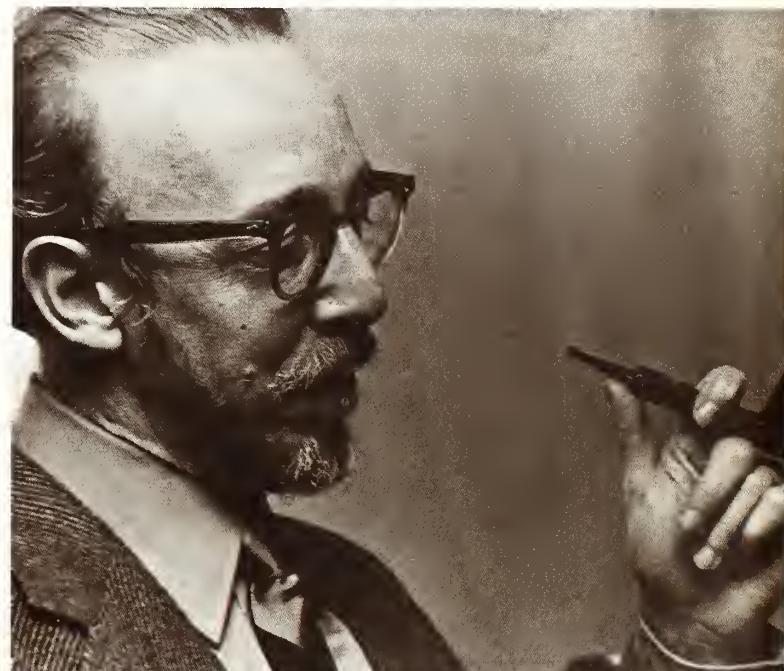
Mr. Stone

#### A412 Christian Ethical Decision

A preliminary examination of the ways in which responsible Christian commitment may be expressed in the face of the moral crises that continually occur in personal and social life.

Fall term, 1973-74

Mr. Bald



Mr. Wiest

**A417 Biblical Ethics**

A study of the teachings of the Old and New Testaments which provide basic norms for Christian personal and social morality.

Spring term, 1973-74

Mr. Bald

**B421 The Social Teachings of the Christian Churches**

Study of selected positions in the history of the churches' social teaching from the New Testament to the end of the nineteenth century. Focus on the issues of Christ and culture, church and state, the Christian and war.

Mr. Stone

**B422 Moral Issues in International Politics**

The perennial problems of Christian ethics and international politics; the theory of international politics; the moral issues raised by nuclear armaments; particular case studies in United States foreign policy.

Mr. Stone

**B423 The Ideal Society**

A study of Utopianism, as seen in selected Christian and non-Christian sources, in relation to its possible contributions to the creation or reformation of the structures of society.

Mr. Bald

**B424 Seminar in Contemporary Ethical Thought**

Discussion of selected readings from contemporary Protestant and Roman Catholic ethicists, such as R. Niebuhr, K. Barth, E. Brunner, H. R. Niebuhr, R. Ramsey, P. Lehmann, D. Bonhoeffer, G. Winter, J. Gustafson, K. Rahner, B. Haering, J. Maritain, J. C. Murray.

Mr. Wiest

**B425 The Thought of Reinhold Niebuhr**

A detailed examination of *The Nature and Destiny of Man* and the study of Reinhold Niebuhr's political and social writings.

Mr. Stone

**B426 Christian Ethics and Revolution**

The seminar is focused on the analysis of the concepts and problems of radical social change, and on the examination of Christian response to movements of revolution and counter-revolution.

Fall term, 1973-74

Mr. Stone and Mr. Wiest



Mr. Stone

**B428 Seminar in Selected Social Issues**

An interdisciplinary course, with faculty and students from such non-theological fields as business, economics, law and medicine.

Spring term, 1973-74

Mr. Wiest

**B429 Towards the Creation of a Christian Social Ethic**

Using methods illustrated in the theological and social thought of Reinhold Niebuhr and William Temple, an attempt will be made to assist in the discovery of how Christian faith determines the approach to be made by Christians and the Christian community to the identification of the moral problems of society and their possible solution.

Mr. Bald

**B431 Christian and Humanistic Ethics**

A comparison will be made between Christian ethics and other forms of moral thought with a view to the definition of areas in which both may share in the effort to determine and achieve moral goals suitable in a pluralistic society.

Mr. Bald

**B432 The Church as Ethical Agent**

An examination of the implications of the doctrine of the Church for the question of the function of the Church in relation to moral issues in contemporary society. The problem of whether, why, and how the Church is to regard itself as agent for the realization of a Christian social ethic will be addressed.

Fall term, 1973-74

Mr. Bald

**B433 Christian Ethics in Roman Catholic Thought**

The ethical writings of St. Thomas Aquinas as they have helped to shape Roman Catholic moral teaching will be explored together with some contemporary writings from within that tradition. An objective for the course will be to develop appreciation for common ground as well as differences between this ethical tradition and that of Protestantism.

Spring term, 1973-74

Mr. Bald

**B434 White Racism and Social Action**

A seminar reflecting upon theological and church organizational issues in racism as expressed by White Chris-

tians *vis à vis* Blacks, Indians, other minorities, and in imperial policies. Taught at a local church involving members of the congregation and staff and developing action projects for members of the class.

Spring term, 1973-74

Mr. Stone

**B441 History of Christian Ethics**

Readings representative of the kinds of ethical thinking which have appeared in the history of Christian thought, and their relation to various theological systems or points of view. Discussion especially of those questions and distinctions of importance to any Christian ethic.

Mr. Wiest

**P444 Law, Theology, and Ethics**

Reading and discussion of selected topics within two of the following areas: (1) comparisons and contrasts between jurisprudential and theological concepts and ways of thinking; relations between law, morality and religion; (2) ethical issues such as civil disobedience, punishment, laws regarding sexual behavior, censorship, problems in church-state relations, professional ethics.

Mr. Wiest

**FAITH AND CULTURE****A511 Sociology of Religion**

A presentation of the salient points in the theories of classical thinkers in the sociology of religion such as Weber, Durkheim, and Troeltsch. Contemporary commentators and current problems will also be examined. This course meets the requirement in sociological foundations of ministry.

Fall term, 1973-74

Mr. Roberts

**A512 Religion and Society**

An investigation of the dynamics operative between religious consciousness and societal maintenance. How is religion functional or dysfunctional? How can religion be the vehicle for social change or maintenance of the status quo? Various other problems related to these questions will be explored.

Spring term, 1973-74

Mr. Roberts

### **B521 Christian Faith and Contemporary Literature**

A study of the relationship between Christian faith and themes in contemporary literature. Works by a number of modern writers including Sartre, Updike, Beckett, Pynchon, and Ionesco will be read and discussed.

Mr. Buttrick

### **B531 Blackness and the Church**

This course will make solid inquiry into the meaning and utility of blackness. It will assess the concept in terms of its inescapable challenges to the individual Christian. The course will consider definitions of "black church" and "white church." It will then study role functions of these institutions in (a) acceptance of blackness as an authentic church challenge, (b) implementing a new concept of the meaning and mission of the Church in terms of the new black thrust, and (c) crusading for Christ through service to man in unpopular, uncharted, and controversial domains. Students will be involved in studying literature germane to blackness and the Church. While some books not commonly used will be explored as resources, there will also be considerable use of periodical literature.

Mr. Dixon

### **B542 The Black Religious Community: Historico-Ethical Perspectives**

An examination of certain historical realities of the Black religious community in its major periods of development from Revolutionary times to contemporary struggles and the attendant ethical responses it has made to these realities, e.g., accommodation or protest?

Fall term, 1973-74

Mr. Roberts

### **B543 Sociology of Knowledge**

An exploration of the relationships between cognition and societal frameworks. The sociology of knowledge will be defined and explicated as it has been formulated in the writings of Mannheim, Berger, and other thinkers.

Spring term, 1973-74

Mr. Roberts

### **B593 Theology and Communication in the Culture**

A study of the forms in which essential human drives, desires, guilts, and frustrations manifest themselves in

contemporary American culture. An examination of the ways in which these cultural expressions might inform and facilitate the communication of the Gospel to contemporary Americans. An explication of the insights which a critical Christian theology might bring to this task. Some of the cultural phenomena to be studied are the film, advertising, television, professional sports, popular magazines, and certain forms of popular and folk music.

Spring term, 1973-74

Mr. Ezzell and Mr. Nelson

## **CHURCH MISSION AND ORDER**

### **A611 Images and Issues of Ministry**

One's preparation for ministry depends upon one's view of ministry. This course, which is designed primarily for juniors, provides an opportunity for a broad review of the varied forms of ministry which characterize contemporary Christianity. In addition to reexamining the views among students, various members of the Seminary faculty will share a series of dialogues on what ministry means to them, and several pastors engaged in diverse patterns of work will meet with the class. Through small seminar discussions and reading in the current literature on ministry, the course may help each student to clarify the direction of his own preparation for the ministry.

Fall term, 1973-74

Mr. Chamberlin

### **A612 The World Mission of the Church**

Study will be made of the Church's mission in six continents; the Church's action around the world. Attention will be directed to history, theology, action, special problems, and to the relation among the Christian churches and their relations with non-Christian religions, including Communism.

Fall term, 1972-73

Mr. Clyde

### **A613 The Church as a Society In Society**

The course examines particularly the social nature of the religious society which is the Church, and how the Church as a religious society affects and is affected by the other societies among which it exists. The first half of the course surveys the general situation; the second

half considers special situations such as those raised by rapid social change, extreme population mobility, urban development, ethnic and social phenomena, and conflicts within the Church and between the Church and other societies. Work for each student will include a case study of a current situation of his choice.

Fall term, 1973-74

Mr. Clyde

#### **A615 Contemporary Movements In Ecumenics**

Through study of current ecumenical relations among churches resultant from such developments as Vatican II, the Consultation on Church Union, the Wheaton Conference of non-World Council Churches, and selected denominational unions, effort will be made to prepare students for knowledgeable action in situations of ecumenical significance.

Mr. Clyde

#### **B621 Life and Work of the United Presbyterian Church**

The course is designed to help those who serve in church vocations within the United Presbyterian Church, especially pastors and directors of Christian education. Attention is directed to the life and work of the United Presbyterian Church as it appears through Presbyterian history, and as it appears today in United Presbyterian organization and administration at all levels, especially at the parish level.

Spring term, 1973-74

Mr. Clyde

#### **B622 Polity and Program of the United Presbyterian Church**

An introduction to the polity and program of the United Presbyterian Church, designed in part to help United Presbyterian students to prepare for denominational examinations in that field.

Fall term, 1973-74

Mr. Clyde

#### **B623 Major World Religions (The Wider Ecumenism)**

The course will study four major world religions (Primitive Religion, Hinduism, Buddhism, and Islam) with a view to: (1) a better self-understanding by Christians of their own faith; (2) a better understanding by Christians of what should be the Christian witness to people of other faiths.

Spring term, 1973-74

Mr. Clyde



Mr. Ezzell

**B626 Evangelism: Critical Responsibility in Popular Religion**

**B630 Church Administration**

The course is designed to help students understand the ways organizations function, struggle with the meaning of various organizational styles for the life of the church, and reflect theologically on problems encountered in the administrative process. Concerns such as organizational theory, norms of organizational health, planning process, communication, staff relationships, and conflict management will be dealt with.

Mr. Kadel

**WORSHIP AND HOMILETICS**

**A701 The Worship of the Church**

The course will study the history of Christian worship, the doctrine of the Sacraments, as well as current forms of worship. Symbolism, church architecture, and The Worshipbook of the UPCUSA will be analyzed and discussed.

Fall term, 1973-74

Mr. Buttrick

**A704 Hymnology**

An analytical and historical study of the great hymns and tunes of the Christian Church. Consideration of the qualities of a good hymn. Practical and effective use of the hymnal.

Winter term, 1973-74

Mr. Battles

**A705 Jazz History**

**A711 Homiletics: A General Introduction**

The class will include lectures, discussion, and workshop sessions in which the task of preaching will be examined, as it relates to hermeneutic, theological, and cultural questions. The process of moving from text to sermon will be analyzed in depth with attention to structure and meaning, style, language systems, etc.

Fall and Spring term, 1973-74 Mr. Buttrick and Mr. Ezzell

**B721 The Content and Style of Puritan Preaching**

Homiletic theory and practice reached a high water mark in the sermons of the Puritan preachers of the 1640's. The content, style, and contemporary cultural implications of these sermons will be studied.

Fall term, 1973-74

Mr. Nicholson

**B724 Preaching from the Parables**

The course is two-fold: a study of the history of interpretation of Parables, and the actual writing and classroom delivery of sermons from the parables.

Fall term, 1973-74

Mr. Nicholson

**B725 Homiletical Study of Acts**

The course is three-fold: a review of the historical-critical approach to Acts, the discovery of homiletical material, and the actual writing and classroom delivery of sermons.

Mr. Nicholson

**B731 Preaching and Theological Understanding**

A study of the ways in which theological understanding may shape biblical interpretation during the preparation of sermons, and may influence structure, style, and metaphor in the language of preaching.

Fall term, 1973-74

Mr. Buttrick

**B732 Advanced Homiletical Theory and Practice**

The course will be an attempt to get beyond the current impasse in homiletical literature and to address the poverty of the pulpit in fresh, constructive ways. Each student will be required to produce a major constructive theory of preaching and sermons expressive of that theoretical understanding.

Spring term, 1973-74

Mr. Ezzell

**B733 Black Preaching**

This course will attempt to: (1) trace the historic development of Black Preaching as a significant factor relative to the development of the Black Church and Community; (2) to critically analyze the style, content, and structure of Black Preaching, utilizing recordings, tapes, and actual

worship experiences; (3) to understand what are the unique contributions of this medium relative to Christian theology and ethics as interpreted and understood in the context of the Black Church experience. While this course is aimed primarily at Black students' needs, all students will find this course helpful in the homiletic development and understanding of Black Religion as a significant aspect of the Christian Church Community.

Spring term, 1973-74

Mr. Pugh

#### B734 New Testament Rhetoric and Homiletic Theory

An advanced study of the relationship between sermon language and structure and several forms of New Testament rhetoric—narrative, parable, controversy, apocalypse, etc.—examining the homiletical and theological problems posed.

Spring term, 1973-74

Mr. Buttrick

#### B751 Homiletics Practicum

The course will combine seminar discussion with the preparation and delivery of sermons, and is designed to lead students beyond introductory homiletics to a more sophisticated understanding of the preacher's task. In small sections students will preach twice during the semester, as well as participating in detailed homiletical analysis.

Homiletics Faculty

#### B761 Preaching from Romans

An exegetical analysis of Paul's most influential epistle. The course will attempt to provide the student with a comprehensive understanding of the style and structure of Paul's argument and the homiletical possibilities it presents. Special attention will be given to the hermeneutical problems attendant to such prominent Pauline concepts as faith, grace, and law, as well as the formidably forensic character of Paul's language and thought.

Fall term, 1973-74

Mr. Ezzell

#### B791 Preaching from the Old Testament

The course will provide an introduction to the special problems and possibilities offered by Old Testament preaching, including the discussion of how to use the



Mr. Chamberlin



principles of Old Testament interpretation for homiletical purposes, and experience in the preparation of sermons on different types of passages.

Spring term, 1973-74

Mr. Ezzell and Mr. Gowan

#### **B793 New Testament Passages**

This interdivisional course will study various types of New Testament passages from an exegetical, homiletical, and hermeneutical point of view.

Mr. Buttrick and Mr. Orr

### **EDUCATION**

#### **A811 The Discussion Method: Theory and Practice**

On many occasions a minister is responsible for "leading discussion" as well as for helping others develop their responsibility in the administrative, educational, and group work activities of a congregation. This course will focus on a study of the different types of discussion, the factors which determine their appropriate use, and the development of skill in conducting discussion of the various types.

Mr. Chamberlin

#### **A813 Education and the Black Church**

A consideration of the internal and external educational opportunities and obligations of the Black church. An explanation of the history and objectives of higher education in America, including a study of racism in American colleges and universities, and a study of public and private Black colleges. In addition, the course will consider how the Black church can educate its in-house personnel for more effective service to Black needs.

Fall term, 1973-74

Mr. Dixon

#### **A815 Youth Ministry**

#### **B821 The Churches and Public Education**

Significant new challenges confront the churches as they attempt to adjust to the changes taking place in general education. The historical relation between churches and public schools, the legal issues involved, the study of religion in secular schools, and the present relation of

churches to higher education—all of these will be examined in preparation for understanding and designing what churches may do in the new situation.

Mr. Chamberlin

#### **B822 Church Education Programming**

This course will examine the responsibilities of the Minister of Christian Education, or the Assistant Minister responsible for Christian Education, by reviewing patterns of local church-staff relationships, the complex processes of church education with emphasis on the skills of evaluation, program planning, teacher development, and administration within the framework of contemporary Protestant congregational structures. Students plan the specific content and sequence of the course.

Mr. Chamberlin

#### **B823 Church and Education**

An introduction to the field of education and the basis of the concern Christians have for general as well as church education. The course assumes that students have a basic theological, biblical, and historical background so that attention can be given to clarifying how these relate to their future educational responsibilities. Special attention is given to present patterns of church education and how they are developed. Crucial educational issues are examined in helping each student to clarify and articulate his own philosophy of education. Readings, observations, and projects are incorporated in the semester's work.

Fall term, 1973-74

Mr. Chamberlin

#### **B825 New Models for Church Education**

Many new currents of educational thought and practice are sweeping across the field of education. What is the significance of these currents for church education? All educational activities express some "model" of what education should be and do. The "models" presently employed by educational institutions will be examined and evaluated, and new "models" will be analyzed for their possible contribution to church education.

Spring term, 1973-74

Mr. Chamberlin



Mr. Scott

## PASTORAL CARE

### A911 Psychological Foundations of Ministry

This course will trace human development along lines set forth by Freud and radically expanded by Erickson. With Erickson the transitional figure, the course will stress developments in ego psychology as especially helpful to the practice of ministry. The third section of the course will analyze communal components, deal with group theory, and explore implications for ministry. Theological material will be part of the data of the course, especially process theology.

Fall term, 1973-74

Mr. G. Jackson

### A912 Pastoral Care: An Introduction

The case study method will be utilized in order to present students with the actual complexities of pastoral care situations in order to develop the capacity to think in an analytical fashion about them. An equally important function of the cases will be to demonstrate processes of pastoral care which highlight issues of pastoral identity.

Spring term, 1973-74

Mr. Paylor

### A913 Spiritual Formation

Employing theological and psychological insights and concepts, this course will focus on the question: How is the Christian faith internalized? In addition to readings, lectures, and discussions, teams of students will observe and study how selected Christian and other religious groups seem to develop their spiritual forms.

Spring term, 1973-74

Mr. G. Jackson

### B923 Marital and Family Systems

Contemporary trends in marital and family systems theory will be presented. A practicum will be conducted to study the theory and to assist in raising issues related to styles of pastoral interventions conducive to growth in normal as well as conflicted marriages and families.

Fall term, 1973-74

Mr. Paylor

### B995 Human Sexuality

A study of the human person in his/her sexual being, sexual roles, sexual relationships. Topics such as sex out-



Mr. Paylor

side of marriage and homosexuality will be included. The course will include biblical, theological, ethical, and psychological materials. A woman lecturer will participate when possible. Because the course uses three professors it will be taught only if there is an enrollment of at least 30.

Spring term, 1973-74 Mr. Wiest, Mr. Orr, Mr. G. Jackson

#### **M911 Developmental Theory of Personality**

The age span is traced from pre-natal influences and birth through the aging process, showing normal growth patterns, the abnormalities of neurotic and psychotic development, and the relation of the person to the social milieu.

Fall term, 1973-74

Mr. Speers

#### **M912 Group Process**

This course deals with the theory and practice of group living. It will look at four theories of group process: Psychoanalytic, Ego-theory, Field Theory, and Group Dynamics. Theological understanding of group living will be a major component of the course.

Mr. G. Jackson

#### **M932 Theology and Psychology**

The material of the entire program is pulled together in dialogue between theology and the human sciences, especially psychology and psychiatry. Such themes as God, man, sin, redemption are dealt with. Pastoral care, informed theologically and psychologically, becomes the vantage-point for taking a hard look at church programming: its relevance, its resources, etc. A primary concern is to ask what the Church can do in its supportive and preventive roles as well as in its redemptive and recreative roles.

Mr. G. Jackson

#### **M941 The Socio-Cultural Environment**

This course deals with the ecological and cultural factors which make functional and dysfunctional contributions to personality and community development. It will emphasize the role of institutions (including the family)



Mr. Clyde



74 Mr. G. Jackson

and power structures in their direct and indirect effect upon the individual.

Mrs. Meyerson

**M946 Counseling Seminar**

Each student is required to work with four counselees, under supervision, and to participate in the presentation of case material.

Fall and Spring terms, 1973-74

Mr. Paylor and Mr. G. Jackson

**M947 Practicum With Children**

This practicum is conducted at the Arsenal Child Study Center. Interpretive seminars are held regularly.

Spring term, 1973-74

Mr. Paylor

**FIELD EDUCATION**

**A975 Contracted Field Education**

Students will be assigned to field positions on the grounds of their potential for contributing to students' educational experience and personal maturity. They may be parish or institutional assistantships or staff positions in specialized or related ministries. Seminary-approved supervisors will participate in regular seminars and thus take a more direct role in the supervision of the student and in his/her reflection on what is learned from the experience. Students will be involved nine hours per week in the field.

1973-74

Mr. Scott

**A976 Field Education Seminar**

Students will conduct a careful study of a selected field situation as teams. On the basis of the study, the team will work out a program and develop procedures to evaluate it. The course will be limited to six students not engaged in other field education courses, and will run for two semesters.

1973-74

Staff

**A977 Listening Post Seminar**

This course is designed to provide exposure to contemporary living issues confronting persons and institu-

tions in the Pittsburgh area. This exposure will serve as the matrix as well as provide both the hard and soft data for theological reflection. Students will be related for a regular period of time (up to 8 hours) each week during the semester to institutions, probably non-church, which mold or have the potential for molding society as well as individuals; for example, institutions representing the authority power structure of the city; service-help agencies; structures for dispensing controlling information, etc. Regular seminars will serve as the coordinating opportunity, for the presentation of case studies, and development and sharing of projects related to particular issues relating to ministry uncovered at the listening post.

1973-74

Mr. Scott

#### A978 Student Pastor Seminar

This seminar is designed for students serving as pastors of congregations. It is expected that the relationship between the student and the congregation will have been arranged by the Field Education Office and/or the judicatory in which the pastorate is located. Members of the seminar will attend weekly sessions. Assignments and projects will focus on issues and needs related to the parish situations. Judicatory appointed supervisors will attend training seminars.

1973-74

Mr. Scott

#### A979 Internship Program

Students not participating in the Doctor of Ministry intern year may elect, normally after the middle year, to participate in the Internship Program, a year of experience away from the Seminary. Three hours credit may be given for significant work done under supervision, such credit to be voted by the faculty after evaluation and recommendation by the Church and Ministry division. Application for participation must be made through the Field Education office.

1973-74

Mr. Scott

### FIELD EDUCATION

The broad objective of Field Education in Pittsburgh Theological Seminary is to complement the



Mr. Buttrick

academic work of each student with experiences through which he may both mature personally and discover, expand, and deepen his understanding of contemporary culture and the life of the Church in its various forms. Rather than seeking to produce students prepared for particular ministries, its purpose is to initiate them into processes of ministry that will be relevant to the post-seminary realities they will encounter. Since Field Education is now an integral part of the total Seminary program and academic credit is offered for several options, it is assumed that each student will participate in some form of Field Education during his M.Div. work.

Each of the several options which students may elect has the potential to be custom-designed to meet their felt needs. All provide careful supervision by trained personnel. **The Listening Post Program** provides exposure on a regular basis to institutions, probably non-church, which mold or have the potential for molding society as well as individuals; for example, those representing the authority/power structure of the city; service-help agencies; structures for dispensing/controlling information. Under the **Contracted Field Program** students who will be related as parish or institutional assistants or as staff members in specialized or related ministries will learn under trained supervisors while participating in ministry. Those who elect the **Field Education Seminar** will have the opportunity for research as they conduct a careful study as teams of selected field situations and on the basis of that study work out programs and develop procedures to evaluate them. **The Internship Program** is a year of experience and study away from the Seminary normally after the middle year. The fields may be parish or para-parish, both in this and in other countries. Students serving as pastors during their Seminary program may elect the **Student Pastor Seminar**. Assignments and projects will focus



on issues and needs related to their parish situations. Credit may be given for **Clinical Pastoral Education** in accredited centers. One is available in Pittsburgh during the academic year. There are many centers available during the summer across the country. Other courses in the curriculum which are **field focused** provide supplementary educational experience to the class work. A great number of options similar to the above are available during the summer but without elective credit.

The industrial, cultural, educational, and religious environment of the Pittsburgh area makes possible the cooperative development of field education assignments to fit the needs of each student. For example, a student serves as an assistant chaplain at the State Correctional Institution. Opportunity is given to initiate and administer coffee house programs. One student is an assistant hospital chaplain. Others are assigned to an ecumenical ministry designed to meet the needs of a large inner city area. A further cooperative program of six denominations provides student experience which focuses on urban problems related to an area which includes a ghetto, university communities, high-rise apartments, and hospital complex. Training in draft counseling is available in a church-sponsored program. A community agency that works with disturbed teenagers provides a learning opportunity. A student discovers urban problems as he serves with a neighborhood development organization in an inner city area. An assignment to Christian Associates, a nine-county ecumenical council, offers opportunity for involvement with mass media. A center for delinquent boys provides opportunity for initiating a different kind of Christian education program. Churches representing every segment of the sociological and theological spectra are available.

All field assignments are made through the Field Education office which takes responsibility only for those patterns which the Seminary considers appropriate for meeting educational and judicatory requirements.



# 5

## DIRECTORIES

### Officers of Administration

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David T. Shannon, S.T.M.

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Director of Admissions

Bennie E. Goodwin, M.R.E.

Admissions Counselor

Frances Nunn, B.A.

Registrar

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Librarian

Harold E. Scott, Th.D.

Director of Field Education

Frank T. Hainer, B.D., M.A.

Director of Post Degree Studies

Frank W. Penick, B.D., Th.M.

Director of Development

John R. Logan, B.B.A., C.P.A.

Business Manager and Comptroller

Nancy Lapp, M.A.

Curator, Bible Lands Museum



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## **The Faculty**

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West Virginia University, B.A.; Tufts College, M.A.; Hartford Seminary Foundation, Ph.D.

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Haverford College, B.A.; Union Theological Seminary (N.Y.), B.D.

J. Gordon Chamberlin, Professor of Education  
Cornell College in Iowa, A.B.; Union Theological Seminary (N.Y.), B.D.; Columbia University, Ed.D.

Arthur C. Cochrane, Professor of Systematic Theology  
University of Toronto, B.A.; Edinburgh University, Ph.D.

Walter R. Clyde, Professor of Christian Mission  
Muskingum College, A.B.; Omaha Theological Seminary, B.D.; Pittsburgh Theological Seminary, S.T.M.; Hartford Seminary Foundation, Ph.D.

Robert M. Ezzell, Assistant Professor of Homiletics and Lecturer in New Testament  
Memphis State University, B.S.; Lexington Theological Seminary, B.D.; Yale Divinity School, S.T.M.; Yale University, M.A.

John M. Gerstner, Professor of Church History<sup>(3)</sup>  
Westminster College, A.B.; Westminster Theological Seminary, Th.B., Th.M.; Harvard University, Ph.D.

Donald E. Gowan, Associate Professor of Old Testament  
University of South Dakota, B.A.; Dubuque Theological Seminary, B.D.; University of Chicago, Ph.D.

Dikran Y. Hadidian, Librarian and Professor of Bibliography  
American University of Beirut, B.A.; Hartford Theological Seminary, B.D., S.T.M.; Hartford School of Religious Education, M.A.; Columbia University, M.S.

Douglas R. A. Hare, Associate Professor of New Testament  
Victoria College, University of Toronto, B.A.; Emmanuel College, University of Toronto, B.D.; Union Theological Seminary (N.Y.), S.T.M., Th.D.

Sidney O. Hills, Assistant Professor of Bibliography  
Northwestern University, B.A.; McCormick Theological Seminary, B.D.; Johns Hopkins University, Ph.D.

Gordon E. Jackson, Hugh Thompson Kerr Professor of Pastoral Theology  
Monmouth College, A.B.; Pittsburgh Theological Seminary, Th.B., Th.M.; University of Chicago, Ph.D.

Jared Judd Jackson, Associate Professor of Old Testament  
Harvard College, A.B.; Episcopal Theological

School (Cambridge), B.D.; Union Theological Seminary (N.Y.), Th.D.

George H. Kehm, Associate Professor in Theology<sup>(3)</sup>  
Queens College, B.S.; Princeton Theological Seminary, B.D.; Harvard Divinity School, S.T.M.; Harvard University, Th.D.

Robert Lee Kelley, Jr., Associate Professor of Biblical Languages

University of Pittsburgh, A.B.; Pittsburgh Theological Seminary, B.D.; Princeton Theological Seminary, Th.M.; Princeton University, M.A., Ph.D.

Marjorie H. Likins, Associate Professor in Church and Ministry

Union Theological Seminary, B.D.; Columbia University, Ph.D.

John W. Nelson, Assistant Professor in Theology  
Pennsylvania State University, B.A.; Pittsburgh Theological Seminary, B.D.; University of Chicago, M.A., Ph.D.

William A. Nicholson, Assistant Professor of Homiletics

Washington and Jefferson College, A.B.; Pittsburgh Theological Seminary, B.D.

William F. Orr, Professor of New Testament Literature and Exegesis

Southwestern University, A.B.; Louisville Theological Seminary, B.D., Th.M.; Hartford Seminary Foundation, Ph.D.

Robert S. Paul, Professor of Modern Church History  
Saint Catherine's College, Oxford University, B.A., M.A.; Mansfield College, Oxford University, Ph.D.

Neil R. Paylor, Associate Professor in Church and Ministry

Hanover College, B.A.; Princeton Theological Seminary, B.D.; Harvard University, Ph.D.

Samuel K. Roberts, Assistant Professor of Sociology of Religion/Church and Society

Morehouse College, B.A.; Union Theological Seminary, B.D.; Columbia University

Harold E. Scott, Associate Professor of Homiletics  
Sterling College, B.A.; Pittsburgh Theological Seminary, B.D.; Princeton Theological Seminary, Th.D.

Ronald H. Stone, Professor of Social Ethics  
Morningside College, B.A.; Union Theological Seminary, B.D.; Columbia University, Ph.D.

H. Eberhard von Waldow, Associate Professor of Old Testament

Bonn University, Dr. Theol.

James A. Walther, Associate Professor of New Testament Literature and Exegesis  
Grove City College, A.B.; Pittsburgh Theological Seminary, S.T.B.; Emmanuel College, Victoria University, Toronto, Th.D.

Walter E. Wiest, Professor of Philosophy of Religion  
Lafayette College, A.B.; Princeton Theological Seminary, Th.B.; Columbia University, Ph.D.

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(1) on leave 1973-74

(2) on leave, first semester 1973-74

(3) on leave, second semester 1973-74

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#### Emeriti

Clifford Edward Barbour, Ph.D., D.D., LL.D.  
President Emeritus

James Leon Kelso, Th.D., D.D., LL.D.  
Emeritus Professor of Old Testament History and Biblical Archaeology

#### Guest Faculty

Norman R. Dixon, Ed.D.  
Professor of Education, University of Pittsburgh  
Adjunct Professor in Church and Ministry

Walter Jacob, D.H.L.

Rabbi Rodef Shalom Temple  
Lecturer in History and Theology

Margaret B. McFarland, Ph.D.

Associate Professor of Psychology, University of Pittsburgh  
Director, Arsenal Family and Children's Center  
Adjunct Associate Professor, The Program for Advanced Pastoral Studies

Erma T. Meyerson, B.S., M.A.A.S.S.

Professor of Sociology and Social Work,  
University of Pittsburgh  
Adjunct Professor, The Program for Advanced Pastoral Studies

Alfred L. Pugh, B.D.

Pastor, Macedonia Baptist Church  
Lecturer in Church and Ministry

Rex Speers, M.S.

Associate Professor of Psychiatry, University of Pittsburgh  
Adjunct Associate Professor, The Program for Advanced Pastoral Studies

Wilbur Christy, B.D., Th.M., M.A.

COEMAR, Pakistan  
Lecturer in Church and Ministry

### **Conference Lecturers**

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*Opening Convocation: 1972*

---

David T. Shannon, S.T.M.

Dean of Faculty, Pittsburgh Theological Seminary

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*Schaff Lectures: 1972-73*

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Lawrence N. Jones, Ph.D.

Professor of Afro-American Church History  
Union Theological Seminary (N.Y.)

---

*Evangelism Conference*

---

John Anderson

Executive Secretary  
Board of National Ministries, PCUS

Joseph Hale

Director of Ecumenical Evangelism  
Board of Evangelism, UMC

J. H. Jackson

President  
National Baptist Convention

Philip Kelly

Director, St. Joseph Community  
Holy Cross Fathers

Roy Calvin Nichols

Bishop of Pittsburgh, UMC

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*Seminar on Blackness: 1973*

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Robert L. Pruitt

Metropolitan A.M.E. Church, Washington, D.C.

Milton Galamison

Siloam Presbyterian Church, New York

Charles Cobbs

Director, Committee on Crisis in Racial Justice  
United Church of Christ

Leonard Haynes

Professor of Philosophy  
Southern University, Baton Rouge

Mrs. Willie Barrow

Director of Direct Action  
People United to Save Humanity, Chicago

Mrs. Pearl Williams Jones

Singer/Pianist, Philadelphia

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*Commencement: 1973*

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William F. Orr, Ph.D.

Professor of New Testament Literature and  
Exegesis  
Pittsburgh Theological Seminary

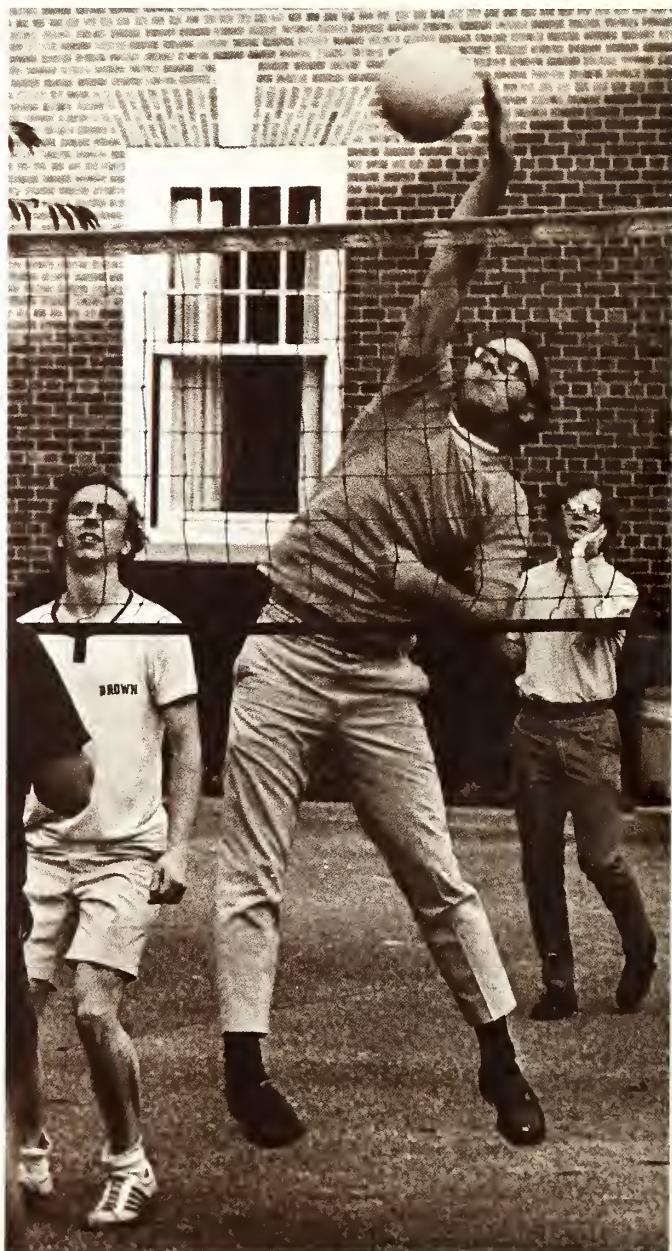
## **Students—1972-73**

Doctor of Ministry .....	72
In-sequence (24)	
In-ministry (48)	
Master of Divinity .....	160
Master of Arts in Religion .....	24
Master of Theology .....	77
Doctor of Philosophy .....	20
Special .....	12
Total enrollment .....	365

The enrollment of 208 first degree candidates includes students from thirty-two states and 148 colleges and universities. In addition, representatives of seven foreign countries increase the broad range of backgrounds within the Seminary. Advanced degree candidates and transfers into the M.Div. program come from thirty-nine different seminaries and divinity schools.

The ecclesiastical background of students is also diverse. Although a majority of students are United Presbyterian, fifteen Protestant denominations, two Orthodox Churches, the Roman Catholic Church, the Polish National Catholic Church, and the Jewish faith are also represented.

Pittsburgh Theological Seminary is committed to the further development of a broadly ecumenical context for theological education. It is in such a context that individuals can struggle together to define questions and seek for answers which will benefit the whole Church.



## **Index**

- Academic Procedures 42  
Academic Programs 16  
Administration 78  
Admissions Procedures 32  
American Schools of Oriental Research 9  
Arsenal Family and Children's Center 9  
Audit 42  
Awards, Prizes, and Fellowships 40
- Bible Lands Museum 13  
Biblical Division Courses 45  
Board of Directors 79  
Buildings 10
- Calendar 84  
Campus 10  
Center for Pastoral Studies 8  
Church and Ministry Division 65  
Church History Courses 55, 56  
Church Mission and Order Courses 68  
Community Oriented Study Program 24  
Conference Lecturers 81  
Continuing Education 30  
Course Descriptions 44  
Course Listing System 44  
Course Load 42
- Directories 78  
Doctor of Ministry 17  
Doctor of Philosophy 28
- East Liberty 7  
Education Courses 71  
Ethics Courses 65
- Faculty 79  
Faith and Culture Courses 67  
Field Education Courses 75  
Finances 36  
Financial Aid 39
- Governance 14  
Grading System 43  
Guest Faculty 80
- History and Theology Division 55  
History of the Seminary 6  
Housing 10
- Independent Study 16  
Institutional Associations 8
- Master of Arts 20  
Master of Divinity 20  
Master of Divinity/Master of Library Science 23  
Master of Divinity/Master of Public Administration 23  
Master of Divinity/Master of Social Work 21  
Master of Divinity/Master of Urban and Regional Planning 23  
Master of Theology 25  
Ministry 4
- New Testament Courses 49  
Non-Theological Study 17
- Old Testament Courses 46
- Pastoral Care Courses 72  
Pittsburgh 7
- Registration 43  
Room and Board 37
- St. Francis and St. Vincent Seminaries 8  
Special Collections and Displays 14  
Summary of Students 82  
Systematic Theology Courses 55, 60
- Tuition and Fees 36
- University of Pittsburgh 9
- Worship and Homiletics Courses 69

## The Seminary Calendar

1973-74

### Fall Term

4-7 September	Junior Orientation
5 September	Junior Registration
5 September	Opening Convocation and Community Luncheon
6 September	First Day of Classes
15-17 October	Schaff Lectures
22-23 November	Thanksgiving Recess
28 November	Semi-Annual Meeting, Board of Directors
7 December	Last Day of Classes
10-21 December	Reading and Examination Period

### Winter Term

7 January	First Day of Classes
15 January	Martin Luther King, Jr. Birthday Observance
23 January	Last Day of Classes
24-25 January	Reading and Examination Period

### Spring Term

28 January	First Day of Classes
6-14 April	Holy Week Recess
3 May	Last Day of Classes
6-10 May	Reading and Examination Period
13-14 May	Alumni Days
14 May	Annual Meeting, Board of Directors
14 May	180th Annual Commencement

### Summer Term I

3 June	First Day of Classes
19 June	Last Day of Classes
20-21 June	Reading and Examination Period

### Summer Term II

3 June	First Day of Classes
5 July	Last Day of Classes
8-12 July	Reading and Examination Period

Pittsburgh Theological Seminary is accredited by  
American Association of Theological Schools  
Middle States Association of Colleges and Secondary Schools



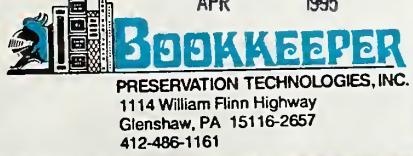






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Neutralizing Agent: Magnesium Oxide  
Treatment Date:

APR 1995



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